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Poetry.

For the Churchman.

THE PARTED FLOWERS.

There is something peculiarly touching in the separation of twin children by death. They seem united by so close a relationship, that if one be taken, we feel that invisible wings are still hovering around the other. The death of a lovely child, whose little sister yet asks for her lost playmate, suggested the following:

Ye are parted little sisters!
Like twin rosebuds on the spray,
Ye were blooming in our bower of home,
Too lovely for decay.
We deemed not that one tiny flower
So quickly would be gone,
And its sister rose, unfold in light
And loveliness, *alone.*

Ye are parted little sisters,
And upon thy baby brow,
Thou fair-haired child so beautiful,
Fond tears are falling now,
Yet shall we mourn a cherished flower
By angry tempests riven?
The fragrance of our lily's leaves,
Hath been exhaled to heaven.

Ye are parted little sisters!
One, to tread the paths of life,
To struggle with its weary cares,
Its sorrows, or its strife:
The other, free from mortal ills,
To join the angel throng;
And wake in heaven a golden lyre,
And learn a seraph's song.

Yet, bending from that holy sphere,
Methinks an unseen hand,
Will lead its earthly sister on,
Toward the "Better Land."
Methinks an angel's gentle voice,
Will come to her in dreams,
And whisper of its heavenly home,
Beside immortal streams;
And lure her with that music low,
To fairer worlds than this,
And wake a yearning in her soul,
To share that angel's bliss.

Ye have been parted, yet will come
In sunshine and in storm,
To watch above our lonely child,
Her playmate's cherub form;
A gentle soother it may be,
Of all her earthly ill;
A guardian spirit hovering near,
Unseen, yet with us still.

Fair bud of promise—shall we mourn
With tears thine early blight?
Transplanted to a purer clime,
Thou bloom'st a flower of light:
A flower of light that will not fade,
Where no dark storms may rise,
Fragrant, in God's own garden set,
A lily of the skies.

M. N. M.

Miscellaneous.

EXTRACT.*

Cardinal Bona, is introduced by Bishop M'Ilvaine (from Bingham) as "an eminent authority" to certify to the fact that in his time there were found in the catacombs of Rome and other places "ancient monuments to martyrs" of a peculiar shape. (p. 42.) But the Cardinal testifies to much more than this—not only to the shape of the monuments of martyrs, but to the existence of *altars* of this peculiar shape ("like a tomb"), in the catacombs and elsewhere. And it is only in this connexion that Bingham quotes him. He is speaking of the "Lord's Table" that "they now began to be erected more like altars, either upon a single foot or pillar in the midst, or upon an edifice, erected like a tomb, as if it were some monument of a martyr, as Bona tells us there are such now to be seen in the catacombs of Rome and other places."—*Bingham' Antiquities*, viii. vi. 15.

It is plain we think, that Bingham refers to Bona to settle a point in reference to the shape of *altars*, without regard, except incidentally, to the form of the ancient monuments of the martyrs. And Bona's own words are—"*Suntque adhuc Romæ in cryptis et cœmeteriis quædam hujus modi altaria duabus vel pluribus innixa columnis, quibus Christiani, tempore persecutionis, ibidem latentes utebantur; denique nonulla quadro superposita ædificio tumuli formam referebant, tamquam martyrum sepulchra; quæ proprie altaria, quasi altæ aræ, dicebantur.*" Cardinal Bona turns out to be rather an inconvenient witness for one seeking evidence against the primitive use of altars.—Here it is established, by "an *eminent authority*" in the opinion of Bishop M'Ilvaine, *that tomb-like altars were found in the catacombs at Rome.* "These catacombs," the author of Christmas Holydays in Rome remarks, "furnish a valuable chapter for ecclesiastical history, for we derive from them most of the information we have in regard to Christian symbolism. The early martyrs, by whom they were for a long time peopled, 'being dead yet speak.' And if any one should be inclined to take up Maitland's "Church in the Catacombs," "to trace the early growth of our religion, and mark how truly scriptural it continued for those centuries of its progress before it became corrupted by admixture with the ideas and usages of heathenism" he will find—that is, if we can rely upon the statement of one recommended as "an eminent authority" by Bishop M'Ilvaine—that the early Christian martyrs used tomb-like altars. Since the Bishop has put us on this scent we are able to strengthen the statement of the Popish Cardinal by another authority, if not as eminent, much later and far more protestant. "In one of these little chapels which tradition has thus consecrated, there were found still remaining *a simple earthen altar* and an antique cross set in the rock above it. It was with no ordinary feelings that we stood on this spot and looked on these evidences of early worship. *They had remained here perhaps unchanged since the days of the apostles, and where we then were, men may have bowed themselves in prayer, who had themselves seen the Lord in the flesh.*"—*The Christmas Holydays in Rome.*

On page 24, Bishop M'Ilvaine asserts that "we meet at the Lord's supper without any mere human priest." He explains himself in a note, "of course I mean Priest in the sense of a *sacrificer.*" Side by side with this assertion of an American Bishop who has given his *reasons* for not consecrating a church having an altar, we would place the counter declaration of an English Bishop who has furnished the world with "the *Rationale of the Book of Common Prayer.*" Bishop Sparrow, in reference to a Priesthood in the Christian ministry, says, "But besides these spiritual sacrifices mentioned, the ministers of the Gospel have another sacrifice to offer, viz.: the unbloody sacrifice as it was anciently called—the commemorative sacrifice of the death of Christ; *and in respect to this sacrifice of the Eucharist the ancients have usually called those who offer it up priests.* And if Melchisedec was called a priest, as he is often by St. Paul to Hebrews, who had yet no other offering or sacrifice we read of but that of bread and wine, why may not they whose office is to bless the people as Melchisedec did, and, besides that, to offer holy bread and wine, the Body and Blood of Christ, of which Melchisedec's at most was but a type, be as truly and without offence called 'priests' also?"—*Rationale of the Book of Common Prayer.*

"To return to our history." What can be said in answer to the historical facts contained in pages 50–60, from the issued injunctions of Ridley, and to the late decision in reference to the stone altar in the Round Church, Cambridge? We reply that these several acts referred to by Bishop M'Ilvaine, to abolish altars in the Anglican Church cannot be interpreted in the sense he would impose upon them, viz.: to prove, as an historical fact, that the English Reformers denied the existence of a Christian altar and sacrifice, and substituted tables to get rid of altars, sacrifice, and priests. "The sacrament of the Lord's Supper they (the Reformers) called the *sacrament of the altar*, as appears plainly by the statute I. Edward, entitled "an act against such as speak irreverently against the sacrament of the body and blood of Christ, commonly called the sacrament of the altar; or, secondly, by Bishop Ridley, one of the chief compilers of the Common Prayer Book, who doth not only call it the sacrament of the altar, affirming that in the sacrament of the altar, is the natural Body and Blood of Christ, &c," but in his reply to an argument of the Bishop of Lincoln taken out of St. Cyril, he doth resolve it thus, viz.: 'the word altar in scripture signifieth as well the altar whereon the Jews were wont to offer their burnt sacrifice, as the table of the Lord's supper, and that St. Cyril meaneth by the word altar, not the Jewish altar, but the table of the Lord. Thirdly, by Bishop Latimer his fellow-martyr, who plainly grants that the Lord's table may be called an altar, and that the Doctors called it so in many places, though there be no propitiatory sacrifice but only Christ."—*Heylin Cyprianus Anglicus. Pref., as quoted by Dr. Hook in his visitation sermon.*

In the Prayer Book of Edward VI., the Lord's table is called indifferently "God's borde" and "altar." But we have an answer more direct. Bishop M'Ilvaine brings forward no ecclesiastical injunction in reference to altars later than 1552. Now in the rubrics of the Prayer Book from 1549–52, it is directed thus: "The priest standing humbly before the middles of the altar," "setting both the bread and wine upon the altar, the Priest shall say." "Then the priest turning from the altar shall say," &c., &c. Farther, in the 7th canon of 1640, nearly a century later, these words are used: "*the holy table is and may be called an altar* by us in that sense in which the Primitive Church called it an altar." In the coronation service the word is still retained, and in acts of Parliament passed in the reign of William IV. (cap. lxi.) these words occur: "all such chapelries shall be deemed benefices and be subject to the jurisdiction of the bishop and archdeacon, within whose diocese and archdeaconry the *altar* of such chapel shall be locally situate." And the word is thus repeated several times.—*Bennet's Principles of the Book of Common Prayer.*

Observe that this is a public act drawn up and superintended by Anglican bishops so late as the time of William IV.

However it is more than possible that Bishop M'Ilvaine may choose to reject any such modern testimony on the same principle by which he sets aside the argument in favor of altars based on the recurrence of the word 'altar' in "the office for the institution of Ministers"—on the grounds of its "*late introduction.*" But to be consistent, the Bishop before he can do this must first abandon any support to the position he has assumed, from "the *recent* decision of the highest ecclesiastical and judicial authority in England, commanding the altar lately erected in the Round Church in Cambridge to be removed," and go back to the time of Edward VI., of Ridley and Cranmer, when the eucharist was called "the sacrament of the altar," and the object on which it was celebrated indifferently "God's borde" and "altar."

That the ecclesiastical acts in reference to altars, on which Bishop M'Ilvaine rests his main argument not only require, but have actually received, a different interpretation than that applied to them by the Bishop, may be clearly proved in one instance. We refer to the injunctions respecting altars "set forth by public authority in 1564–5," styled "advertisements for due order in the using of the Lord's supper," in which it was ordained that each Parish should provide "*a decent table standing on a frame*, for the communion table."

We know how Bishop M'Ilvaine would interpret these "advertisements set forth by public authority." This very same act, however, receives quite a different explanation at the hands of Bishop Overall, who must be acknowledged even by Bishop M'Ilvaine as eminent authority, especially on matters appertaining to the sacraments, inasmuch as it was he who drew up the explanation of the sacraments in our church catechism. Bishop M'Ilvaine would represent Queen Elizabeth as casting out altars and restoring tables—as zealously engaged in rooting out Popery by pulling down altars and throwing them out of the churches. In a very different light does Bishop Overall view the conduct of Queen Elizabeth and the course of the Reformation under her reign. "In King Edward's 'first service Book,'" Bishop Overall observes, "the word 'altar' was permitted to stand as being the name that Christians for many hundred years had been acquainted with. *Therefore when there was such pulling down of altars and setting of tables in Queen Elizabeth's time, she was fain to make an injunction to restrain such ungodly fury, and appointed decent and comely tables, covered, to be set up again in the same place where the altars stood, thereby giving an interpretation of this clause in our Communion Book.* For the word 'table' here stands not exclusively, as if it might not be called an altar, but to show the indifferency and liberty of the name, as of old it was called, 'Mensa Domini,' 'the table of the Lord;' the one having reference to the participation, the other to the oblation of the eucharist." According to Bishop Overall, then, the object of Queen Elizabeth and the Reformers in her reign was not to suppress a superstitious or Popish reference for 'the holy table,' but to restrain the 'ungodly fury' of those who were 'pulling down altars and setting up tables.'

But grant that we are not to receive as an authoritative interpretation the individual opinion of any man, not even that of Bishop Overall—that we are to look simply at the public acts of the Anglican Church—say more than this, that we admit with Dr. Brett, that "the oblation of the sacramental Body and Blood in the Communion office of the Church of England is not casually but wilfully left out"—that the Church of England has taken every step to get rid of this oblation by substituting tables for altars. Could we make greater admissions? Concede all Bishop M'Ilvaine would demand—admit that he has clearly made out his point—that he has fairly proved from her public acts that the Anglican Church since the Reformation has in every possible way opposed the Christian oblation in the eucharist—how do these public acts affect our branch of the Church, the Diocese of Ohio, for instance? Would Bishop M'Ilvaine deny that the Prayer Book of Edward VI. countenanced the idea of a sacrifice in the eucharist? Does not even Mr. Goode admit in his "Divine Rule of Faith and Practice," ii. 108, that "his opponents (the Tractarians) find in that Prayer Book all they held of the sacrificial oblation"—does not the same Mr. Goode, (we mention his name only because that Reverend gentleman is so often quoted by Bishop M'Ilvaine as good authority on the subject of altars) does not Mr. Goode establish an argument against the sacrificial oblation on the grounds of the omission in the Revised Prayer Book of the "address to God" in which "his opponents hold that the consecrated elements were offered up in that sacrificial way for which they plead?"—and have we not in our own Liturgy which Bishop M'Ilvaine is obliged to use every time he celebrates the eucharist, this very "address to God" in which the consecrated elements are offered in the sacrificial way? Have we not in our Liturgy the very oblation and invocation of the first Book of Edward? One of our own Bishops can inform him on this point. "The oblation and invocation were added or rather restored to the communion service at the Revising of the Liturgy by our General Convention, in the year 1789. The oblation is taken verbatim from the consecration prayer in the first Book of Edward VI., with the addition (and mark it well) of a single clause from the Scotch Liturgy, 'which we now offer to Thee' after the words 'Thy Holy Gifts.' This oblation was dropped in the second Book of King Edward, at the instance of Bucer and Martyr, and has not since been restored in the English service. The invocation is taken in part from the Prayer of Consecration in the first Book of Edward, and partly from a collect transferred to this place from the post communion service of the present English Book."—*Bishop Brownell's Commentary on the Book of Common Prayer.*

Give the full weight to Bishop M'Ilvaine's argument founded on the public acts and injunctions of the Anglican Church—admit that the substitution of tables for altars shows "the animus" of the Anglican Reformers, their opposition to the eucharistic sacrifice—concede all the Bishop would ask so far as the *English Church* is concerned—what then? How can he deduce from any such concession an argument applicable to the case in hand, to our own case, to the Church in the United States, in the Diocese of Ohio—that uses a Liturgy in which are restored the very oblation and invocation, in which (according to Mr. Goode) they who contended for the sacrifice of the altar, "hold that the consecrated elements are offered up to God, in the sacrificial way for which they plead?"

The most important point we would submit to the consideration of Bishop M'Ilvaine is this—that even if he could so far succeed in his attempt as to prevent the erection of any *tomb-shaped altar*, still he will not get rid of priests, sacrifice, and altar, for the very simple reason, that the idea of a priesthood and sacrifice is not exclusively confined to any peculiarly shaped table or altar, whether of wood or stone. We have already shown from Bingham, "our learned and standard authority in ecclesiastical antiquities," that "*the ancients always owned that they had an altar for their own mystical and unbloody sacrifice, as they called the eucharist.* They had an *altar, and that altar was a wooden table*, for the same standard author informs us that these altars were generally *made of wood*, until the time of Constantine. In farther proof that a stone altar is not essential to the idea of a sacrifice, we would state that the Pope when he celebrates mass at St. Peter's, consecrates the elements on a board or table. And a Jesuit among the Indians in this country, in a letter to his friends in Europe, writes—"I always carry with me a beautiful *board of cedar*, about four feet in length, with the necessary supports, *and this serves for an altar.*"—"*The Early Jesuits in America.*"

Now this "board" properly answers the legal requisitions of our church as laid down by Bishop M'Ilvaine on page 56. First, as to material, that it be made of wood. Secondly, as to *form*, that it be a table in the ordinary sense of the word, that is, a horizontal plane resting on a frame or feet. Thirdly, that it be unattached in any part, to the church, so as to be a *moveable* table.—"*Goode's Altars Prohibited.*"

Just such a thing Father Rasles always carried about with him in his "wanderings," and yet *it served him for an altar*. And it would serve any one else for an altar; so what, we would ask, would Bishop M'Ilvaine gain could he introduce universally his "honest wooden tables?"

Besides all this—it will be admitted that the Jews had an altar and offered sacrifice thereon; yet they indifferently used the words "table" and "altar" without abandoning the idea of sacrifice. The Prophet Isaiah, for instance—"Ye have polluted bread upon my *altar*, and ye say, wherein have we polluted Thee? In that ye say, *the Table of the Lord* is contemptible." The Prophet Ezekiel also—"The altar of wood was three cubits, and the length thereof two cubits, and the corners thereof, and the length thereof, and the walls thereof were of wood, and he said unto me, *This is the table that is before the Lord.*"—Malachi i. 6. 7.—Ezekiel xli. 22, xxiii. 41, xliv. 16. Bishop Lowth, on the passage in Malachi remarks, "the words 'altar' and 'table' denote the same thing."

We infer then from the practice of Jews, as well as that of Primitive Christians, Anglo and Roman Catholics, *that there may be a sacrifice offered on wood or stone, tomb or drawing-room shape, called altar or table.* And Bishop M'Ilvaine to attain his end, must go deeper than wood or stone. Whenever the communion service is read the idea of a sacrifice will be suggested. There is no getting rid of it *except by refusing to consecrate a Church in which the Liturgy shall be used.* There are Liturgies now extant which are said to be as old as the time of the Apostles, and bear their names. As an historical fact it may be asserted that our Liturgy or service for the Holy Communion is modelled upon those ancient Liturgies; and not one of them is without the sacrificial oblation. Do we find the same sacrificial oblation in our Liturgy?

This is the simple point of enquiry: Have we an oblation or not? Is the idea of sacrifice conveyed by the words of our Liturgy or not? The House of Bishops have answered all such questions, and decided, as we think, the matter in the affirmative. In answer to a request made of the House of Bishops, by the House of Clerical and Lay Deputies in the General Convention, 1829, "to express their opinion as to the proper postures to be used in the communion service," "the House of Bishops (in 1832) communicated to the House of Clerical and Lay Delegates, the opinion thus requested of them, as follows: First, with regard to the officiating priest, they are of opinion that as the Holy Communion is of *a spiritually sacrificial* character, the standing posture should be observed by him," &c., &c.—*Bishop Brownell's Commentary on the Book of Common Prayer.*

It is but lost time and labor, this crusade against altars. The evil which Bishop M'Ilvaine, Mr. Goode, and others are striving against, is not buried up in wood or stone—it lurks in the very forms and words of our Liturgy, and of all other Liturgies since the days of the Apostles.

The point at issue between Bishop M'Ilvaine, and those who maintain the sacrificial oblation in the eucharist, is not wood or stone—tomb, or centre-table shape—but

Liturgy, or no Liturgy.

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*From "Bishop M'Ilvaine's Reasons for Refusing to Consecrate a Church having an Altar instead of a Communion Table, Examined by a Deacon."

From the Church Times.

THE MAN OF SIN.

It is, we suppose, very generally acknowledged by students of prophecy, that the second coming of our Lord, is to be preceded by a falling away, and by the revelation of a "Man of Sin." The once prevalent disposition to explain figuratively Scripture prophecies of the Man of Sin, has given way to a preference for literal interpretation; and although we are unable to speak confidently, yet we think that the generally received opinion now is that some one individual is to arise in the world and lead away a great part of mankind. The intimations of an Anti-Christ scattered through the Gospels and Epistles, are supposed to have been concentrated by St. John in his prophecy of the Beast. The Beast of the book of Revelation, and the "Man of Sin" spoken of by St. Paul, are understood to refer to the same person, and that person an individual, who in the latter days of the world, is to rise with all deceivableness of an unrighteousness, and "wear out the saints of the Most High."

This ecclesiastical season, Advent, is an appropriate one in which to dwell upon the prophecies which relate to the End of the World; and also to consider the characteristics of the present time as they foreshadow coming events.

The one great hope and longing of all Christ's disciples, has reference to His second coming. At that time the Communion of Saints is to be consumated. The Place of Departed Spirits, is to send back its ransomed waiting souls to be arrayed in their bodies and glorified, while we who are alive and remain, are also to be changed and join the holy host as they ascend to meet their coming Lord.

This glorious consumation is promised to take place at the end of the world; and the signs of its approach, are to be wonders, distresses, perplexities, persecutions, &c. But the chief sign is to be the coming of some one individual, who is to rule the nations with a rod of temporal power, and also to assume Divine authority and pretend to Divine attributes. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

This awful tyrant, and most blasphemous ruler is described in more than one place in Scripture, and the whole character which is given of him, shows that he is to surpass all other wicked men that have ever appeared: indeed that he is to be a kind of concentration of wickedness: to exhibit in his own person and character the central vigor of all horrible impiety, and odious tyranny.

It is a settled maxim in human nature and human history, that the age produces the man not the man the age. A man may seem to stamp himself upon his age, but if he really becomes distinguished and powerful in any period, it is because that period has stamped him, not he it. We are speaking of course of worldly greatness.

The Man of Sin who is to come is to be great in the world. A fearfully great part of mankind are to be ruled by him, and hence he is to exhibit in himself the concentration of some awfully wicked age. He is to be a temporal tyrant, and an Anti-Christ. The age that produces him therefore must be an age that will require the strong arm of absolute power to rule its worldly affairs; and must be so far gone from submission to the true Christ, that it can easily be led to bow down to the false.

First, then, for the signs apparent in our time of that condition of the world, which shall demand a temporal absolute ruler. Do we now see indications of circumstances which will soon compel, or of a disposition which may induce an universal submission to such a ruler?

Extremes always tend to produce their opposites. When we observe, in the world, one universal or rapidly becoming universal wrong principle, active and powerful, we may assure ourselves that its direct contrary is not far distant. Now the veriest tyro in observation is witness to the wonderful rapidity with which, what are called liberal political principles, are spreading. Not only in America is radicalism rampant, and in France muttering vengeance against a powerful control which its own excesses induced; and in England, in a modified form, slowly but effectually undermining the once stable foundations of aristocracy, and by what appears to be only the natural progress of prosperity and wealth fast merging the different grades of political powers into one free society; and in Germany giving unlimited range to philosophical speculation upon the dignity and self-sufficiency of the individual man; but even in the centres of the Papacy and Mohamedanism, the same wild, free spirit is working.

The Papal chair has long been the heart and life of absolute authority in Christendom; and the throne of the Sultan has stood pre-eminent as the supporter of the same, among false religions.

Pius IX. has yielded to the outward flow of liberalism, and the spirit of the age is triumphant at last in the Vatican. English remonstrance and French diplomacy have procured the toleration of all religions from the head of Mohammedan bigotry, and the spirit and principles, indeed the very dress and habits of Western Europe, have already filled Constantinople, and are rapidly radiating from it, East, and West, and South.

Commerce and Colonization are both vigorously at work spreading the same free spirit. Already having overrun Europe the heart of the world, it is encircling the shores of distant oceans and the islands of the sea, in its embrace. Every where it professes to proclaim liberty to the captives. It will be noticed in passing that liberty to the captives is what Christ came to proclaim, and the Man of Sin is to be Anti-Christ, i. e. a counterfeit of the true Messiah.

But what is the character of this free spirit? It has of course some character by which it may be distinctly noted, and which will be its name in history. If we mistake not, "unlimited independence" is its true life and power. It claims for man that he is and shall be totally free and untrammelled, that he shall rule and govern himself as he chooses, and that prescriptive and hereditary rights to rule, belong to past ages; which it chooses to style imbecile, weak, and ignorant.

Herein we have the germ and strength of the spirit. It is this which is working its wonders.

It takes no prophet's insight into futurity, to foretell the result of this progressive tendency. There is scarcely the place in Christendom where the thinking man may not be found, who looks on with trembling at this mad rush of liberalism. Such, from their knowledge of human nature and human affairs, know that it is not in nature to support such a fever, and that some fearful reaction must and will ensue. According to the universal law of God's providence, that reaction must result in the production of an opposite extreme. Liberty run wild is liberalism; liberalism drops quickly to radicalism; radicalism drags anarchy on, and confusion and every evil work follow. Such a state of things will demand, and if we may reverently so speak, create a single ruler; who will cease all the reins of power, and curb and break to his will every wild influence.

Of course we cannot tell how extensive will be the empire of the Man of Sin, or where his throne will be put. We are not to dwell so much then upon the wide expansion of the principles which are to herald his coming, as upon their power and subtile iniquity.

Thus far we have considered him as a temporal ruler, and having taken for granted that extreme liberty will inevitably produce the necessity for extreme concentration of power, we think that in the spirit of the nineteenth century, there is enough to make us tremble as dwellers upon the earth, and to make us rejoice as those who are looking for the coming of the Son of Man.

The Circumcision of Christ.—There is one view of this subject, which I do not recollect to have seen distinctly stated. Many say, and many, doubtless, are fully persuaded, that it is wrong, or at least useless, to bring an *unconscious child* to a religious ceremony; especially when, by so doing, such child is brought under obligation to fulfil religious duties. But does not all that has ever been said upon this subject, and every objection from this source, that has ever kept a parent from bringing his child to Christ's holy baptism, apply in its full force to the circumcision of Christ? As far as *infancy* and *unconsciousness* are reasons for a child's not being brought to a religious ordination, they were certainly as strong in our Saviour's case, as in that of any other child.

But while this view is calculated to stop the mouths of considerate people from making the objections alluded to, it seems proper to advance a step, and say, that, as far as Christ's example—his example in all that is imitable—is a rule for his disciples, it becomes *necessary* that infants be, as Christ was, subjected to the initiatory ordinance of religion, even while they are unconscious infants. There is certainly a vastly important part of Christ's example *unobserved*, in the case of every child that is not solemnly and publicly brought into covenant with God, while incapable of under standing the transaction.—*Christian Witness.*

Come, O Thou divine Spirit of peace, Who didst reside in the soul of the holy Jesus; descend into His mystical body, and fill us who compose it with all His heavenly tempers; put an end to heresies, heal all schisms, cause bitter contentions to cease, abolish every enmity, and make us to be of one mind in Thy holy city; that so, peace being within her walls, her citizens may give themselves to every profitable employment, and plenteousness of grace, wisdom, and truth, as well as of earthly blessings, may be in all her palaces. Thus will she become a lively portrait of that place which is prepared for them that lov'd one another, where with one heart and one voice, they shall ascribe salvation and glory to God and to the Lamb. —*Bishop Horne.*

The double relation which we have the honor to bear to God, by creation and by redemption, as the work of His hands, and the purchase of His blood, is a most endearing and prevailing argument with Him to save us from our enemies. But then let it be remembered that no man can say to God with a good conscience, "I am Thine," unless he can also go on and say, "I have sought Thy precepts," I desire to serve and obey Thee alone; since after all, "his servants we are whom we obey;" and if sin be our master, how can we say to a Master whose interest is directly opposite, "I am Thine?"—*Bishop Horne.*

Communications.

For the Churchman.

SUPERNATURAL POWER AND MANIFESTATION.

Mr. Editor,—Your remarks in the Churchman of Dec. 5, on the subject of the "Source and Power of Evil," have led me to review the subject of Supernatural Power and Manifestation in relation to the Church generally. My estimation of your candor is such that I believe you will not hesitate to recall an expressed opinion, (for a mere opinion can be no article of faith to the holder,) if it can be fairly invalidated.—You say you are "not invincibly" set in the opinion you express; and thinking that I can give good reasons for at least greatly modifying it, I submit the following:

1. All religion, true or false, is based upon the assumed fact of supernatural origin; for I do not call that religion which denies revelation. At the first, God revealed Himself to man by supernatural manifestation. He did more. He set His *abiding Presence* where He first set up His altar after the fall, from which Presence Cain went out a vagabond. And verily I cannot to my own satisfaction detach the idea of at least occasional supernatural manifestation, and at no very tedious intervals, from the scriptural idea of the Divine Presence. (See Ex. xxv. 17, 22.) The fact of current supernatural manifestation from God following upon the one primitive original manifestation is testified to from first to last on the page of the sacred record, with the exception of those intervals of the hiding of His face, which were caused by the rebellion of His people.

2. This fact shews equally to my faith and intellect a two-fold thing; a necessary ingredient in the right constitution of human society, and an inestimable privilege granted to mankind. I mean the Presence of God manifest and manifesting currently among men. I do not—I cannot think it possible for men to be guided aright without supernatural guidance. Any thing short of infallible guidance is immeasurably short of sufficient guidance; and holy writ sets before us no such guidance but by God manifest and manifesting. But no guidance is worthy of trust that is not manifestly from God; neither can it be known to be from Him without current supernatural manifestation. The most prominent fact on God's side in scripture history is, the frequency of Divine manifestation outwardly to men.—This is unaccountable upon modern principles. But if the condition of the Church without it is justifiable, it can be so only upon the ground that it is a higher privilege to be "without God in the world"—or without God manifesting and guiding, than with Him manifesting and guiding into all truth. The Church was for a time supernaturally and infallibly guided and directed. Has her condition been bettered by the cessation of that guidance and direction in proportion to the difference between God and man?

3. Paganism lays claim to the same supernatural origin and subsequent manifestations. Its Mythology records ages of manifest interpositions of "the gods." Modern paganism does the same. A late correspondent of the Churchman has most happily referred to paganism for collateral testimony in the Altar and Sacrifice controversy. And the force of his appeal lies in the fact of the common origin of the use of the altar in worship by Divine appointment. On the same principle I appeal to paganism on the question in hand. And what if some gainsay it? It is no more than many do on the altar question, and deserves the same consideration, which is, none at all. If current pagan faith and custom from the first throw light on one true doctrine, why may they not on any other?

4. The Christian Dispensation came of the Jewish, and of course was meant to embody and currently set forth all its truth. One of the truths of Judaism was, God currently revealing and manifesting to meet all the current emergencies of rational existence during the whole of its term, on the fundamental ground that "the way of man is not in himself," but in the infallible guidance of God. Supernatural commencement is nothing without supernatural sustentation to the end. In this respect one dispensation *foreshews* the other as to its true elements. It is *man* that requires supernatural guidance, and not this or that age or individual person or community. This principle passed out of Judaism into the Church, and was for a time, her distinguishing glory. In fact, every thing which distinguishes the Church from any human confederacy is in its essence supernatural. She begins with baptism, and therein attains to "that which by nature we cannot have." The same is seen in confirmation, ordination, the eucharist, absolution, prayers, and worship generally; in her meetings for all which she professes to meet with God and hold intercourse with Him through Jesus Christ by the Holy Ghost. Whatever she needs and has not naturally is "from above," and given supernaturally if at all; to faith miraculous as outward miracles are to sight. Such being the origin, essence and means of sustentation of the Church, it should not be thought incredible that there should currently be supernatural manifestations in her from Him whose temple and dwelling house she is. A householder does not usually hide himself utterly from all his family and give no sensible sign of his being at home. This is contrary to the practice and analogy of all preceding dispensations, and also to the witness of paganism. If there be no outward manifestation there can be no adequate witness that God is among his people. "But if all prophesy, and there come in one that believeth not, he is convinced of all . . . . he will worship God, and report that God is in you of a truth." For man being two-fold in his being, outward and visible, and inward and invisible, and the outward being the inlet to the inward; God's way of revealing and manifesting to man hath ever been addressed to both parts of man's being, but primarily to the outward by supernatural manifestation. For instance:—"The testimony of Jesus is the *spirit* (not the letter) of prophecy." But this form of testimony cannot be borne in the absence of prophetic utterance; and hence that it might be borne in the Church, He "gave some, prophets" for the current "work of the ministry." The Holy Ghost was given to be the *Comforter*. But this He cannot be in full without the prophet; and so "he that prophesieth speaketh unto men to edification, and exhortation, and *comfort.*" And this principle is much insisted on by St. Paul as a permanent Church principle.

5. We are taught by the fall the human race fell under the power of Satan, the liar, deceiver, murderer and destroyer; that the whole world lieth εν τω πονηρω in the Wicked One. All antiquity asserts the fact of supernatural manifestation by evil spirits. By faith we can see that this is the devil's counterfeit of God's true ways.—He saith "they worshipped devils." This assumes the fact of demoniac manifestation, which men took to be Divine; and paganism is full of its supernatural manifestations. The gospel all along takes this for granted; and its heralds went forth to recover men "from the power of

Satan" "the God of this age," and a god *manifesting* in imitation of the true God. Our Lord was manifested in fallen flesh to cast Satan out of it and destroy his works; and so he went about healing all that were oppressed of the devil. The gospel commisssion was for attacking Satan under whatever form he might be found oppressing men; not merely to contradict his lies and pull down his altars, but to heal the sick and cast out devils. This is of the essence of the gospel commission, which said: "These signs shall follow them that believe;" and as long as the gospel history continues it is said that the signs did follow.

6. The constitution and organization of the Church involves this doctrine in every part thereof, as the first practice shewed it out. She had given her once for all time a large endowment of "spiritual gifts," concerning which the Apostle "would not have us ignorant," so large indeed, that "the *manifestation* of the Spirit was given to *every man* to profit withal." Our warfare is not a mere intellectual exercise. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *wicked spirits* in *heavenly places*." And because the enemy is exceedingly crafty and deceitful, there was the strongest necessity for the gift of "*discerning of spirits*" in order to detect evil spirits in men pretending to be the true spirit. Now some have taught that supernatural manifestation must be from God, and therefore have quoted miracles in proof of doctrine and practice: for instance, the assumed liquefaction of the blood of St. Januarius. But if this were so, there could be no use for the gift of discerning spirits, for its sole value and the reason for giving it lies in the fact that evil spirits can and do inspire men and feign to be God in them, as the evils spirits did in the false prophets and in Elymas, the sorcerer. Satan's devices and forms of attack are as diversified as are the opinions, habits, tempers, talents, fashions, conditions, employments, virtues, vices, constitutions and diseases of men. And moreover, if we deny all supernatural manifestation, and assert it to be mere *human* phenomena, Satan may fill the land with signs and lying wonders, and we never suspect him. And this again proves that a man who denies all supernatural manifestation is totally disqualified to judge in such matters.

7. To the objection that those gifts were given to the Church merely as a starting lever and then to cease as needless, it is answered: that they enter into the essential constitution of the Church; that they are her appointed means of rightly doing her work; that the spiritual gifts are involved in the ministries; that one form of ministry is impossible in any shape without the prophet; that the call to the ministry was by the Holy Ghost speaking; that His voice as a Person inhabiting the body was needful in the councils and decrees of the Church; that His direction was needed in what fields to labor; that no limit of time is set for the need of any gift which does not equally limit them all; that the only limiting period named is the Second Advent, for which the Church was bidden to wait "coming behind in *no* gift, (I. Cor. i. 7); that utter apostacy is, on the ground of equity, as excusable as the loss of any gift given; and that it is incumbent on the objector to prove his negative by disproving these positives, which he cannot do from the Church's charter of gifts, endowment and commission. He must shew that, as God gave all these for the work of the ministry, so He took by far the greater number away for the furtherance of the same work. Their absence must be accounted for in a way that honors God whether we are condemned by it or not. He should shew that the Church has been relieved of the responsibilities under which God laid her, in giving the gifts to "the rebellious." He must shew that Satan can be detected and cast out otherwise than by the use of the gifts, or that the Church has nothing to fear from him in her militancy, though he wages war in Heaven, and strains every nerve for her destruction, even down to the very hour of the Lord's appearing and Kingdom. He ought to shew clearly that the things now very common among us, such as lunacy, convulsions, falling-sickness, raging madness, &c., which God's word declares to be caused by the oppression of evil spirits, are, as men say, mere natural diseases, and no work of Satan. There are men who judge of these phenomena by what is written of them in the gospel; and if they are under delusion, nothing but God's truth can deliver them. I read that the madness and supernatural strength of certain persons, were the work of unclean spirits in them. I now see plenty of the same things throughout Christendom as well as Heathendom. And why should I be rebuked for believing this to be Satan's work as well as that, and that the injunction "cast out devils," still forms part of the Church's commission, and defines a most solemn duty towards her children?

8. "These signs shall follow them that believe." Believe what? That the signs ought to cease? And what is the warrant that they ought to cease, seeing he said they should follow them that believe? Are men under obligation to disbelieve in order that "the age of miracles" may pass away to make room for "the age of reason?"— And then, how long should they follow? Plainly they should go hand in hand with faith, as the fruit of that faith which justifieth by works. And what is the logical inference from their cessation before the works of the devil are destroyed?— Why, that the Church has ceased to believe *in the sense and to the extent* of what our Lord meant in so saying. No other can be rational.

9. Modern wisdom has exploded witchcraft, though some admit that it once existed. Now we are not cautioned against committing impossible sins; yet St. Paul warns us against practising witchcraft, classing it among the *manifest* works of the flesh, (Gal. v. 9-11.) But it is called a work of the flesh, and so involves nothing supernatural. I answer, 1. The whole world without exception, has understood witchcraft to be human commerce with unclean, or "familiar spirits." It is true the word St. Paul uses is literally rendered *pharmacy*; but Parkhurst renders it "*sorcery, witchcraft, pharmaceutic enchantment, magical incantations with drugs*, whether animal, vegetable, or mineral." 2. The Church teaches that fallen flesh is naturally under the power of Satan, who works in it and by it; and hence in baptism, she makes us renounce the trio, of the world, the flesh and the devil, as one confederacy against our salvation. And moreover, she calls man's wicked works the works of the devil, as contrarily our good works are wrought in the power of God, working in us to will and to do. 3. It further appears to me that incantation with drugs, &c. is Satan's mockery of the Sacramental Principle, i. e, the use of sensible things with words and actions of administration, in order to a divine or supernatural effect, as in baptism and the eucharist. I might enumerate a dozen profane customs of the kind, were it needful.

10. In saying, Mr. Editor, that you are skeptical concerning supernatural appearances since the establishment and prevalence of Christianity, you merely state what is held by the majority of Protestants. But I believe it to be a *mere and recent Protestant* dogma, and therefore prima facie very liable to suspicion. It is one which cannot be defended from scripture, because utterly at variance with scripture fact and doctrine,—with the constitution, endowment, and commission of the Church. Men are fond of quoting Apostolic practice—*when not contrary to their own*. The ordinance for anointing the sick with prayer for their recovery, is undeniably an Apostolic ordinance, and as such rigidly binding on the Church now; albeit the faith needful for it is wanting.— But this is no justification for setting aside the ordinance. I once asked a Bishop what proof we have that the cessation of certain gifts in the Church has been by Divine appointment. He replied that the fact of their cessation is proof sufficient. To this I gave the very obvious answer, that in such case any amount of apostacy can be pleaded in its own justification. The notion that miracles were granted *merely* as indicative of a Divine origin of the Gospel, appears to me most unsound. On that ground one well-authenticated miracle is as good as a million. All that God wrought in Israel after the passage of the Red Sea were utterly needless. There is only one instance in the Gospel that I recollect as *merely* for proof, which is, that tongues were a sign to unbelievers. All other miraculous Divine manifestations had in view the relief of the distressed and the edification and comfort of believers; on which grounds they are as needful now as they ever were, or God's mercy must have abated. But His mercy cannot be put forth in the face of unbelief and contradiction on the part of the objects of it; and this every one knows to be scripture doctrine. "According to thy faith be it unto thee." This is a Catholic Test; and tested by it the Universal Church is found miserably wanting!

11. Let us look abroad around us, and back upon time. The Papacy never held this negative dogma, but up to this hour broadly asserts the unbroken continuance of the gift of miracles in the Church, for which it has been abundantly reviled by Protestants. Not, however, it may be, without some cause, as no doubt it has passed off shams for miracles. But even these bear the sort of testimony that base coin bears to pure specie. The Church of England people are not very consistent in this matter; for by her seventy-second canon, she claims for her priests two at least of the original gifts—that of casting out devils, and the one necessarily preceding it, "discerning of spirits," without which they could not ascertain a case of possession. I have in my possession a reprint of the ancient service (a kind of Liturgy,) for healing the King's Evil; the last edition of which, published by authority, was in the time of James I. of England. On the assumption that there has been no supernatural manifestation in the Church since the earliest times, these Church ordinances and practices are, to my mind, unaccountable. If no case of casting out devils or of curing the disease ever occurred in England, as these ordinances most broadly assert, I cannot conceive how these things came to be part of the national faith and practice. To my mind they are as good proof to the facts of which they testify as our two Sacramental Offices are to the historical facts of baptism and the eucharist. Apostacy from the practices is easily accounted for; but this as argument against the facts they assume is of no more value than the rejection of the Sacraments by the Quakers is in that matter. Our present unbelief is of no more value in the denial that the King's Evil was healed by the Royal touch three hundred years ago, than that of the Deists is against the miracles of the New Testament. As to casting out devils,— Bishop Hall, in his Life (vol. i. p. xxix.) tells of a Jesuit at Brussels who "slipped into a choleric invective against our Church, which, as he said, could not yield one miracle; and when I answered, that *in our Church we have manifest proofs of the ejection of devils* by fasting and prayer, he answered, that if it could be proved that ever any devil was dispossessed in our Church he would quit his religion." Down to the time of Queen Anne the English Baptismal Office contained the following words: "Then let the Priest, looking upon the children, saie, I commaunde thee, uncleane spirite, in the name," &c.; "that thou come out, and depart from these infantes," &c.; thus recognizing the faith of the ancient Church in the same office asserted, that fallen flesh is devil possessed, (and hence men are born "children of wrath,") until power is given against Satan in the fact of Regeneration. During this Queen's reign, this, together with the Ritual for curing the King's Evil, was expunged from the Prayer Book. I believe that the Greek Church is not *protestant* on the point under consideration.

12. One of my earliest recollections is that of hearing old people say, that the reason the sick are not healed as of old, is the lack of faith. I have heard an infidel challenge the gospel in this form: Your book says that the believers in the God it tells of shall be able to work miracles, as those did of whom it treats. Now, either your book is false, or you do not believe your book, and preach it in hypocrisy. The disagreement between you and your book is too great and too palpable to admit of excuse. And how is such an objector to be silenced? Not by the excuse that "the age of miracles is past;" for he can retort and say, that the book tells of no such age, except that it may result from apostacy. The Comforter was given to abide in the Church *in manifestation*, as His office demands, to wit: "He will guide you into all truth; for He shall not speak of Himself; but whatsoever He heareth, that shall he speak; and He will shew you things to come." But what is His way of *speaking in the ears of men if not by men speaking as he gives them utterance*? The Apostle cautions the Church thus: Quench not the spirit; despise not prophecyings." A useless warning, if God ordained the cessation of supernatural manifestation for bettering the Church's condition and the more efficient guidance into all truth! I have spent more than fifty years in contact with the more humble classes of men, and I know that more of them take these scriptures at their literal value than the learned are willing to admit.— The belief in supernatural interference both good and evil in human affairs has never died out of the common people. Every one knows how prevalent has been the sin of *fortune-telling*. But the thing itself is based upon the claim of ability to *foresee* in the true prophetic sense, which all acknowledge to be beyond the naked power of man. And there are persons who make a living by it. A lady of rank lately died in Paris, who amassed vast riches by it; and her fee was so exhorbitant that common people could not consult her. I have seen the statement of a late traveller that the infidels are in the habit more than Christians, of bearing this singular form of testimony to the ancient faith of God, currently revealing and manifesting, to meet the current necessities of the human race. And ought we to doubt that God permits Satan to speak through those who thus invite him, and to deceive both them and those who seek to thrive as seers into futurity? Will He not "send them strong delusion?"

13. Napoleon was strictly a supernaturalist, though not in a Christian sense. His *Destiny* was to him in place of God revealing and directing. He felt that it was immeasurably his superior, and when he thought it had deserted him he had not the common courage and prudence of a man. Much of his conduct is just such as might be attributed to one under supernatural power. Human nature has not of itself such confidence in itself as he displayed, nor the corresponding power of accomplishment. If it belonged to human nature it would be as uniform in the individuals as the strength and courage of lions are in lions. Mere man never acted, and cannot act out such things as Napoleon, and Mahomet, and Cæsar, and Alexander, and Cyrus, and Nebuchadnezzar acted, and as Gog, of whom God spake "in old times by the prophets of Israel," (Ezek. xxxviii.) and as the ANOMAS of St. Paul will yet act. These are but individuals of a class of exceptions to mankind at large; not *lusus naturæ*, as naturalists would say, but specially designated by God for certain work, and therefore supernatually endowed for it, and sustained in it, whether of God, or of Satan, by His permission, for the punishment of the rebellious nations. This is a result from the fact that man was made to be inhabited by the Holy Ghost proceeding, and that His eternal government over men is to be sustained solely by His power of rule in rulers, and of obedience in subjects, that He may be all in all. Wherever He is rejected, Satan and his principalities and powers come in and usurp whatever is not in subjection to Him. His place and power, "ruling *in* the children of disobedience" until "the prince of this age" is finally cast out, in place of God ruling in them.

I have argued upon a theory, Mr. Editor, rather than otherwise, in this essay, and have appealed to scripture merely in support of it. If you see cause to publish it, I propose treating the subject more practically in another, by appeal to modern facts. This essay leaves the subject imperfectly treated, because it does not connect it with recent facts.

Yours, &c.,

CATHOLICUS.

For the Churchman.

THE MAN OF SIN.

NO. II.

It may do something towards the accomplishment of my leading design, to mention some of the interpretations that have been given to the passage under consideration—(2 Thess. 2, 3, 4,)—though I have no intention to remark at length upon any of them, except the one referred to in my last, and one more to be named in this communication.

1. I gave in my last what may be called the *ultra-Protestant* interpretation, by which Popery is the falling away, or αποστασια; and the Bishop of Rome, in his pretended character of vicar of Christ, or Pope—is "the Man of Sin."

2. I might mention, as the counterpart of this, what may be called the *ultra-Papal* interpretation, which considers the Protestant reformation, including the English church with the rest, as the falling away, or apostacy—and protestantism "the Man of Sin."

3. The next theory that I shall notice is that of Mr. Whitby—the well-known and deservedly popular commentator on the New Testament. In his interpretation, "the falling away" is the rebellion of the press against the Roman government in the time of Nero, which was called an apostacy at the time, or the falling away from the faith predicted by our Saviour, (Matt. xxiv. 11, 12,) and referred to by Paul, (2 Tim. i. 15,—and the Popish notion itself is "the man of sin."

4. In the theory of Dr. Hammond—a name of still greater authority among churchmen—the "falling away" was the great defection from the faith to the heresy of the *Gnostics*; and "the man of sin' was Simon Magus and his followers, the leaders of that sect.

5. Another theory still, which has been chiefly elaborated by Mr. Obadiah Walker, makes the early Heretics, Arians, Nestorians, &c., "the falling away;" and Mahomet, who arose in their midst, and extended his conquests to nearly the same extent as those heresies had prevailed—"the man of sin."

6. In the theory of Grotius, Caius Caligula, the Roman Emperor, who first persecuted the Christians, was "the man of sin."

The mention of all these theories will, as I trust, accomplish at the least one object in my favor, viz., they will show that as yet there has been no theory fixed upon that is satisfactory to all men, or even generally so; and therefore I or any other speculator am at liberty to adventure another. The ultra-Protestants very anonymously adopt the first-named theory above, and the ultra-Papis's as generally adopt the second. It is a pity that the English church and our own should stand in the arena between these two fiercely contending sects. I will try to extricate them. But before I do this, I must notice a little more at length another theory. The reason of my bestowing upon it some more attention is the fact, that it was adopted very early, and very extensively, by the fathers; and has been substantively revived by Mr. Maitland, to whom the Church is so much indebted for his late invaluable work on the Dark Ages, and his various other labors, rectifying the mistakes of Fox, Robertson, Mosheim, Milner, Jones, and *id genus omne*.

This theory is given substantially the same so far as the exegesis of the passage is concerned, by St. Cyril, of Jerusalem, in his *Catechetical Lectures*, xv. 9–19 sects.; and by St. Chrysostom in his Homily on 2 Thess. Hour xv. iii. According to St. Chrysostom, "anti-Christ himself," who is "the man of sin," "is the apostasy as being about to destroy many, and make them fall away." "He is not Satan but *some man* who admits his fully working in him." "For he will not introduce idolatry, but will be a kind of opponent to God, and he will abolish all the gods, and will order men to worship him instead of God, and he will be seated in the temple of God, not that in Jerusalem only, but also in the churches everywhere." And he thinks that the Roman empire was that which prevented the approving of this illustration of wickedness in his day.

St. Cyril considers the heresies and schisms of his day as "the falling away," or apostacy, and expects some *individual man* as the "anti-Christ," or "man of sin," "a certain man who is a wizard and most expert in the beguiling craftiness of sorceries and enchantments." The interpretation of Cyril differs in many points from that of Chrysostom; but they agree in the main point for which I have cited them, viz., the making of "the man of sin" some one individual man who is to do what St. Paul describes.

With the details of these interpretations, as with those of Mr. Maitland's interpretation, I shall not at all occupy my reader's attention. The leading fact on account of which I classify them together, and for which I give them a more extended notice than the others is, that they agree in making "the man of sin" to be some one individual man whose coming is placed by them all—Mr. Maitland in the nineteenth century, as well as by Cyril and Chrysostom in the fourth—in a time future to the writer. They of course know nothing of him, and pretend to know nothing except what is derived from revelation, whereas *all* the other theories refer to something in history as the fulfillment of the prophecy. We even compare the fact to which they refer with the prediction, and judge for ourselves whether they correspond at all or not, and how far. But with the other theories we even pursue no such course of investigation. We can only ask ourselves whether the language of the prophet (*pro hac vice* prophet) seems to point to a single individual, and whether it is likely that such an one will arise.

Another remark worthy of much consideration in this connection is, that in general the earliest interpretation is the best; but with regard to the interpretation of prophecy, this rule of interpretation holds with much less force. If all, or nearly all, the early fathers have agreed in the interpretation of any doctrinal, ethical, or ritual precept, there would be an end to all controversy or doubt among all right-minded persons. But a prophecy can be understood only by that which it foretells, and consequently can be explained only when it is fulfilled. He that believes that anything which has occurred is the fulfilment of the prophecy, is satisfied and professes to understand the predictions, and must be prepared to explain all of its language to answer all reasonable inquiries. But he, on the other hand, who finds nothing in the past or present to satisfy the prediction, is bound to show that the alleged fulfilments fail to answer the expectations which the prophecy has raised. I shall spare myself and my readers the trouble of producing the reasons why I am not satisfied with any of the six first-named theories above, any further than I have already done. And the principal refutation of the other theory which I shall attempt, will be to point to something past and present which, in my estimation, fulfils the conditions of the prophecy; and if I succeed, I of course overthrow all those theories (if there be more than one,) which look forward to something yet future.

Now, it is readily conceded that it was the expectation of the fathers *generally*, that "the man of sin" was to be some individual man, who should literally do what is there described—(2 Thess. ii. 8, 13.) But if we read the interpretation of any one of them, and compare it with the history of what has occurred since he wrote, we cannot fail to be impressed with the opinion that much of what he expected as the fulfilment of the prophecy has failed to occur, and this too to such an extent as to take away nearly all confidence in his interpretation. The prophet revealed *all* that it was intended that we should know, and none but a prophet can add anything to his predictions by way of explanation or interpretation. The oral communications and explanations of the Apostles handed down by tradition, could be of but little value in the interpretation of a prophecy. It is not likely that any very minute description of the event was orally communicated, nor would it be readily comprehended if they had been; and in the second generation it would have been far more likely to have become corrupted, than any other kind of instruction.

With these remarks we may dismiss the ancient fathers for the present. With Mr. Maitland, much as I regard his judgment and authority in general, I must say that I think it entirely unnecessary to look to the coming of any one man that can or will do all that is ascribed to the man of sin by St. Paul. I could never make the passage look to me like a description or prediction of a single man. The expression "man of sin," (ὁ ανθρωπος της ἁμαρτιας) has always seemed to denote a race or class of men, or perhaps the disposition of both that characterizes them. Of this more by and bye.

It would not be much to the purpose I admit, to say that it seems to me hardly possible that *any one man can* arise and do what is ascribed to "the man of sin" by St. Paul. It seems rather to be the work of a race—a large number of men. We can hardly conceive of a man whose influence and authority can reach so far as is there described. But this will have but little weight since our notions of the possible and the impossible are but a very poor rule to apply to the interpretations of the Divine word. Still less can I expect that my notions on the subject will have much influence upon others, however unyielding they may be in their control of my own judgment.

CONTRIBUTOR.

For the Churchman.

Mr. Editor,—I am one who has long been a diligent, attentive, always delighted, and often, as I hope, an edified reader of your valuable paper. From its commencement, I have ever hailed it the Herald and Advocate of true Church principles in the Anglo-American Church—principles such as a Seabury, a Hobart, and White have labored truly and faithfully to inculcate—and blessed be their memories! though exposed often to obloquy and rebuke in their fierce encounters with Puritanism and Calvinism, and Sectarianism of every hue, their faithful labors are now bringing forth an abundant harvest of enlightened consistent *Catholic* Churchmen, strong in the faith once delivered to the saints, and panoplied in an armor that shall enable them to meet, whether in guarded fort or tented field, the assault of their adversaries. Years have passed on, and amid the contentions of enemies within and enemies without, when the watchword of party has been High Church and Low Church, and Church Evangelical, Puseyism and Romanism, The *Churchman* has ever been true to its standard—the undaunted defender of the "Church of the Living God, the Pillar and Ground of the Truth;" all this the true Churchman, thoroughly furnished to every good word and work, and well grounded in the reasons of his faith, truly rejoices in: but, Mr. Editor, there is a class of your readers, possessed of warm hearts, and a yearning for Catholic usages, but whose heads are weak, and whose understandings are unenlightened, that demand the particular attention of their teachers, whether of the press, or of the pulpit. Such minds the splendors of the Romish Ritual are too well calculated to allure but to destroy. In wending their way backward to the times of primitive Catholicity and purity, they are unmindful of the clouds and overshadowing darkness of Mediæval times, and are prepared to rush into the arms of Rome, all schismatic as she is, rather than verge any where near the Proteus Forms and Infidel Developments of modern Dissent. It is for such minds I fear the effect the occasional appearance of certain articles in your columns will produce; such, for instance, as the beautiful extract on Penance, from Horne, in the number of January 2d—beautiful in itself, and true, but such is the morbid sensitiveness at the present time, both in the Church and out, with respect to any usage practised by the Roman Church, however excellent in itself, that the very name of penance gives the alarm; and so of other subjects, such as prayers for the dead, the mystical nature of the eucharist, the recent discussion of "Church without an Altar,"* pictures in churches, &c &c. Of the latter subject, there is in the excited public mind but one step between pictures and images, and so merging into picture and image worship, and then follows the whole train of Romish superstitions, until the Anglo-Catholic Church with her American daughter will find herself in the arms of her papal sister, thus forming one tremendous hierarchy that shall again rule the nations with a rod of iron. May this never be, but may both Anglo and American Catholics be so instructed and trained, that no terms of communion between them and Rome can ever be effected without an entire and lasting renunciation of her false and idolatrous superstitions, and may the time soon come when the great branch of that Catholic Apostolic Church, the Eastern and Western, the Roman and Anglican, the Greek Nestorian and Armenian, shall lay aside the differences that so long have separated them, and again form one great universal Church, whose bounds shall extend from the rising of the sun unto the going down thereof, into which the nations shall fly for refuge, when Gog and Magog shall unfurl their banners, when the prince of the power of the air shall be unloosed, and the gates of hell shall rise against her, but shall never prevail. Oh, let every true Christian, every true Catholic, as often as he shall say, "thy kingdom come," pray for the peace of Jerusalem!

H. M. P.

Eve of the Circumcision, Jan. 3d, 1847.

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* I mean the reflections appended to the last communication on this subject.

For the Churchman.

ALL SAINTS' CHURCH,

AS IT WAS, AND AS IT IS NOW.

In a quiet corner of this city, far removed from the hum and buz of the world of *fashion*, stands a humble temple of God. To the eye of the casual observer this dwelling-place of the Most High would scarcely elicit a passing remark; and the bell as it tolls its impressive invitations to the followers of Christ upon the Holy Days set forth by the Church, awakens a momentary start, an upturned glance—and the pilgrims of earth pass on, (for so constructed is the eye of man, that external appearances govern reason,) forgetting while contemplating an uncouth structure, that within its sacred walls stands the altar of the living God.

All Saints' Church, situated in Henry-street, corner of Scammel, was erected about the year eighteen hundred and twenty-seven. It is a sombre looking building of dark grey stone. The interior was finished in accordance with the limited means of the parish—plain and unpretending—but while listening to the persuasive eloquence of its pastor, the congregation would forget its want of beauty. The spirit of improvement, the desire to adorn the House of God, found its way to this retired spot. The wish to repair and improve the Church was no sooner breathed, than the Vestry, with praiseworthy energy, grasped at their pastor's views and with untiring zeal, assisted by the congregation, remodeled the interior; and All Saints' Church now stands forth among the Churches of this city not unworthy to be called the Temple of God.

Upon the opening of the folding-doors that admit the congregation within the Church, the eye rests upon a large altar-window of stained glass; the subject, the symbol of salvation standing upon a rock, whose summit rises above the surrounding clouds, and amid a burst of light is seen the descending dove.

The chancel is a perfect specimen of the true Palladian style, adapted to Catholic taste and usage, with four sedilia in its niches, the altar is raised three steps above the level of the chancel, and seven above the floor of the Church, covered with a rich crimson velvet altar-cloth, upon which is exquisitely embroidered in gold, the letters I. H. S., surmounted by a crown.— The whole effect is in keeping with the sacred place, the grey walls and the walnut pews, while the windows of ground glass temper the light to that subdued tone, that often awakens a spirit of devotion.

The Font is particularly worthy of remark.— Of the purest Parian marble, of an antique pattern, it stands in bold relief from the grey walls, upon the north side of the chancel. According to old symbolical device, it is octagonal in form. Upon each of the eight sides of the basin is sculptured a different original device, symbolic of the use to which it is dedicated. Around the rim is the simple decoration of the *fleur de lis*, and above it are these words engraved: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Description cannot convey to the mind its separate beauties; it must be seen and minutely examined to be properly appreciated; and well would it repay a walk to this Church to listen to the outpourings of its Pastor, as he endeavors to strengthen the old, and inculcate in the hearts of the young, the pure fundamental doctrines of the Catholic faith; and whilst ye listen, to allow the *still small* voice to find a hearing as it whispers, "verily almost thou persuadest me to be a Christian."

January, 1847. E. V. H. E.

For the Churchman.

Mr. Editor,—"Acolytis" is unskilled in the ways of man, and knows not half the workings of human ambition. The great Poet of Nature did not overlook the fact, that, ever and anon, "vaulting ambition doth o'erleap itself." The erratic presbyter to whom he alludes, ran the same course in Pennsylvania, and was compelled to leave that Diocese: his course of proceeding at the period of Bishop Potter's election, being too *hard* for the most radical to bear with; and he had his reward! He is an uneasy spirit, proud and anxious to reign paramount:—check not the career of such! Success is their destruction—adversity their gain, as it teaches moderation.

Yours Resp'y,

Jan'y. 11, 1847. B. CARACORTA.

The Churchman.

NEW-YORK, SATURDAY, JAN. 16, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

The Freeman's Journal of this city, the editorial matter of which Bishop Hughes has, in one instance at least, publicly claimed as the effusion of his own pen, contains an exceedingly adroit article on the state of things in a branch of the Church which the said Bishop would have probably no objection to take under his supervision. In this article we are told that "there are still in the Episcopal Church more than a few" who "cannot deny that those who have gone [to the Roman Communion] have done right;" and the editor goes on to say, "What we have asserted of such as the necessary result of their position, we happen to know in many particular instances as true of individuals—individuals for whom we entertain many hopes," &c.; and he then, "in all kindness," offers them his advice and direction. The perusal of this article (which, though published Dec. 26th, has but just caught our eye) has suggested thoughts which, perhaps, may find expression at another time. At present we have but two remarks to make on it; 1. that we consider the above announcement, and the use made of it, to be a mere *ruse* of proselytism: what the editor says he knows we are of course bound to believe, but the very tone of his remarks makes it evident that he writes more in chagrin that the individuals to whom he refers have recoiled from the errors into which he would seduce them, than in the hope of making them his prey; 2. that the public mention of these wavering individuals, whose names are withheld, so that the slander being limited to none, must be extended to many, reminds us of our promise to show our readers the sort of arguments which have turned the head of Mr. Henry Major, and which may be presumed to be operative in like cases.

The point which Mr. Major undertakes to prove, is, that "the authority of the Holy Roman See, is the divinely ordained instrument of unity and government in the Church militant;" and he divides his book, as we have said, into two parts, of which the former is intended to contain "reasons in favor" of the point "drawn from probability, necessity, and other grounds of a general nature," and the second to contain proofs from "Scripture and tradition." The first argument of the former class (which, however, from the writer's lack of power to carry out his plan, frequently entrenches on the latter, and is kept together more by the laws which regulate the association of ideas than by any thread of reasoning,) is thus stated:

> We would urge, first, the analogy of the Jewish Church. Every one familiar with the controversy respecting Episcopacy, knows that it is very common for its advocates to urge the fact that there were "three orders" of ministers in the Jewish Church according to God's appointment—High Priest, Priests, and Levites. We think that this argument may be employed with still greater force in the present discussion. While there were thousands of Priests and Levites, there was but *one* High Priest. He was the principal officer. He was a head or "centre of unity and authority" to both Priests and Levites, and head to the whole ecclesiastical system. If, then, the Jewish Church was a type of the Christian Church, the latter as well as the former must have one chief officer, who shall be as a head to all the rest.

This argument assumes, either that the Christian Church is limited to the earth, or that the Jewish Church typifies only that portion of it which is militant at a given time; and if Mr. Major does not admit either assumption, of what value are his consequences? Besides, Mr. Major ought to know that the type is to the antitype as the shadow to the substance; so that unless he is prepared to say that the existing pope is CHRIST himself, and not his representative, he must look elsewhere for the fulfilment of the type.

Mr. Major proceeds:

> And if we may deduce from the "three-fold ministry" of the Jewish Church an argument in favor of a similarly constituted ministry in the Christian Church, we have certainly a very cogent argument in favor of one Chief Bishop, such as the Holy Father, acknowledged by Catholics throughout the world. Most manifestly it is only the hierarchy, with the Bishop of Rome as its head, that answers to the Jewish Priesthood. The Pope occupies the place of the High Priest in the Jewish Church. Thus the analogy is exact. Take away the Chief Bishop, and you destroy the analogy; the Christian Church would be destitute of such an officer as Almighty God instituted in the Jewish Church.

This is evidently meant for an *ad hominem* argument; but before the author can apply it, he must tell us who they are who have argued for a "threefold ministry" on the supposition of its being *typified* in the Jewish Church. So far as we know the argument is, that it is reasonable to expect that the external government of the Christian Church would resemble that of the Jewish; or that the patterns of heavenly things in the one should correspond to the patterns of heavenly things in the others; that as the High Priest in the Jewish Church had under him priests and levites, so the High Priest in the Christian Church might be expected to have under him priests and deacons; that as the Jewish pattern of heavenly subordination and unity consisted of High Priest, priests, and levites, with the people united to them; so the Christian pattern of heavenly subordination and unity would consist of the Bishop, priests, and deacons, with the people united to them. The argument *proves* nothing; it merely begets a presumption in favor of a certain state of things, the proofs of which are to be drawn from other sources; or when the proof is made out, the fact of the correspondence becomes a sort of cumulative evidence in its favor. In this way the fathers often refer to the Bishops, priests, and deacons of the Christian Church as corresponding to the High Priest, priests, and levites of the Jewish Church; as in the oft-quoted passage of Jerome, "*Quod Aaron et filii ejus atque Levitæ in templo fuerunt, hoc sibi Episcopi, et presbyteri et diaconi vendicent in Ecclesia.*" "What Aaron and his sons and the levites were in the temple, that let the Bishop, priests, and deacons, claim to be in the Church."

To Mr. Major's declaration, therefore, that "Most manifestly it is only the hierarchy. with the Bishop of Rome at its head, that answers to the Jewish priesthood," we answer, 1. that if the correspondence were real it would furnish him with an argument on which it would be unsafe to rely, and would by no manner of means justify his conclusion that the Christian Church, militant and visible, "*must* have one chief officer, who shall be as head to all the rest," and 2. that the correspondence itself is imaginary. When the fathers tell us that the Bishop, with his priests and deacons, in the Christian Church, corresponds to the High Priest, with his priests and levites, of the Jewish Church, we can at least see the correspondence, whatever importance we may attach to it. But when Mr. Major tells us that the Pope of Rome, with his subject bishops, priests, deacons, subdeacons, acolyths, exorcists, readers, and door-keepers, corresponds to the three orders of the Jewish hierarchy, he bids us see what cannot be seen: and his extreme positiveness that the object is "most manifestly" there, instead of making it visible, only suggests that he is himself in that dreamy state in which men see double.

If Mr. Major objects to our view of the correspondence, that the High Priest of the Jews is one, and that Christian bishops are many, we reply that such is the fact, and that no power on earth can alter it. The correspondence, as he will see on reflection, lies between the High Priest in the Jewish Church and the High Priest in the Christian Church. Now who is the High Priest in the Christian Church? Beyond all question, the bishop. If Mr. Major doubts this let him ask Bishop Kenrick, or any other divine of his Church, and he will tell him that the "seven orders" are complete without the pope, and that the bishop is the highest of the seven. Now, since this is so, and since the correspondence, in fact, lies between the high priest of the Jewish Church, who was one, and the high priests of the Christian Church, who are many, what are we to think of Mr. Major's guides, who, instead of enlightening his ignorance, encourage him to build his faith on a fiction?

In a word, if the Christian Church, considered as militant and visible, were the complete antitype to the Jewish, then Mr. Major's arguments from the latter to the former would be much more than presumptive; they would be, as he fancies them, conclusive. On the other hand, the argument from analogy is not conclusive, but merely presumptive, and, when properly stated, tells against the Papacy and in favor of the Episcopacy.

Our author proceeds:

> Again: A head, as a centre of unity, is obviously a *necessary part* of the Church as described in Scripture, and indeed as defined by many who are still separated from the Catholic Church. The Church is most commonly designated in Scripture as a "kingdom." It was under this character that the prophet Daniel foretold its institution and gradual extension over the world. And our Lord often called His Church a kingdom, when instructing His hearers in the doctrines of His religion; and finally, when about to withdraw His visible presence, spoke of it in these most significant words: "I appoint unto you a kingdom, as my Father appointed unto me." It was a "kingdom," then, that our Lord committed to the administration of the Apostolic College. But can there be a kingdom without a chief officer as its head and ruler?

It is mere assumption to say that "a head, as a centre of unity, is obviously a necessary part" of the Church militant. A corporate body, and such the Church confessedly is, may or may not have a head; and whether it have or not, its head may be appointed by itself for its own convenience, and is therefore not a necessary part of it. True, it was a kingdom which our Lord appointed; but to whom did he appoint it? To one apostle, or to the twelve? Mr. Major answers to "the Apostolic College;" and yet in the face of this admitted fact, he goes on, in the exercise of his private reason, to show that a kingdom must have a chief officer as its head and ruler, and that therefore (we really can make nothing else of his argument) it must have been appointed to one, albeit the Scripture declares it was appointed to the twelve.

Mr. Major proceeds:

> But that we may see more clearly the force of this argument, let us make a practical application of it. Some maintain that the Church is divided into various parts, according to the political divisions of the earth. Thus they say one part is in Italy, a second in Turkey, a third in England, a fourth in America, &c.; but that all these parts form the one Visible Church. But let it be remembered that these parts not only have an outward bond or connection—not only differ in many important doctrines and practices—not only refuse to recognize each other, but also are actually arrayed against each other—one seeking to destroy what the other builds up. Now the simple question is, whether all these heterogenous, hostile, and opposing communities, can be termed a kingdom? A kingdom may be composed of various provinces, all connected with and subject to one common centre of authority; but the moment these provinces cease to be subject to that one centre of authority, the "kingdom is divided against itself," and consequently "brought to desolation." And thus it would be with the Church were it divided as some say into various "independent branches"—it would not be *one* church or *one* kingdom, but *many*. Every one knows that it is of the essence of a kingdom, or nation, or republic, that the whole be subject to one common centre of authority. Without this there can be no unity of government. No one would be guilty of the folly of calling Spain and England one kingdom. Why? Simply because they are not under one head. With what propriety can the Church in Spain and the Church of England form parts of the same kingdom, since they are not bound together by one common authority, but on the contrary actually hostile to each other. The Church, then, according to the teaching of our Blessed Lord, is a kingdom, it must have what is essential to a kingdom. A common centre of authority or government is essential to a kingdom. Consequently the Church must have a common centre of authority or government. But the Church divided into "independent branches," according to the theory of some, has no such common centre. Consequently the Church so divided cannot be the "kingdom" of Jesus Christ. But the Church, (according to the theory of Catholics,) as composed of all Christians throughout the world, who are bound together in one corporation under the See of St. Peter, have such centre of authority, and therefore may be properly called a kingdom, and consequently it, and it only, answers to the Church as defined by our Lord.

Most people think that it is only one sort of "kingdom" or government that is subject to one head; but Mr. Major puts monarchies and "republics" under the same category. Hence he says, page 22, "Every one must perceive that some such centre of authority is necessary to constitute a society one. There must be *one governor* over the whole or it cannot be *one*." And he gives an instance from the United States. It has truly an odd sound to say that it is essential to a polity or commonwealth to be administered by one person; in other words, that it is essential to a republic to be administered by a king. And yet Mr. Major is so possessed of this conceit as to argue, that because our

Lord appointed a kingdom to his apostles, therefore he must have set one of them over the rest. The very next words in the sacred text, "that ye may sit on thrones (in St. Matthew "twelve thrones") judging the twelve tribes of Israel," might have taught Mr. Major the folly and danger of theorising on such a subject. In truth, however, his argument is no better than a play on the word *kingdom*, and one which no man would be likely to impose on himself who had ever read the Euthydemus of Plato, or any like anatomy of an Athenian sophist.

Page 16, Mr. Major says:

> Again: Our Blessed Lord speaks of His followers as constituting a flock or fold. "Other sheep, said He, I have, which are not of this fold: them also I mnst bring, and they shall hear my voice; and there shall be one fold and one shepherd." If, then, the Church be "one fold," there must of necessity be one shepherd over the whole. Portions of this flock may, it is true, be assigned to the immediate guardianship of different pastors, but there must be a chief pastor exercising a general superintendence over the whole, otherwise there would not be "*one* fold," but *many*. Here again it may be said that Jesus Christ himself is the Chief Shepherd. This is certainly true. But our reply is similar to that given above. *How* does Jesus Christ act as "Chief Shepherd" over this "one fold?" Does he do so in His own person, i. e. by a direct and immediate superintendence? Every one replies in the negative. Then as there is but one other way, i. e. by a substitute or vicar, there must necessarily be an officer acting in His stead in the guardianship of this "one fold."

Our Lord is arguing with the Jews, and he tells them that his flock is not confined to Judea, but that there are many others who will believe and obey him, and that all these, gathered from both Jews and Gentiles, shall be brought into one fold under the one Shepherd. And considering that our Lord himself says, verse 11th, "I am the good Shepherd," and again, v. 14, "I am the good Shepherd," and that, verse 15th, he makes it a mark of the good Shepherd, that *he lays down his life for the sheep*, we do not see that Mr. Major could very well deny that "it may be said that JESUS CHRIST himself is the Chief [good] Shepherd." The text is conclusive on this point, but not so Mr. Major's argument. Mr. Major, indeed, does not suppose that either St. Peter or any one of his fancied successors in the see of Rome has been the Messiah who has laid down his life for his sheep, and gathered them from among Jews and Gentiles into one society. But his argument is that the Messiah could not govern the "one fold" except in His own person, or "by a substitute or Vicar." Why not? How is it inconsistent with the unity of the fold that he should govern it by twelve vicars instead of one? "When He withdrew," continues Mr. M., "it is obvious that one to act as His deputy became necessary." To whom is it obvious, and where is the proof of the necessity? All the answer we can find is that "[Roman] Catholics believe that in leaving this world, He left to his flock such a deputy in the person of St. Peter." Like all other arguments in support of the Roman theory, it is simply a begging of the question.

We shall give one more extract:

> In the Scriptures the followers of Christ are also described as constituting "one body." "By one spirit are we all baptized into one body."—(1 Cor. xii. 13.) Let the reader refer to this portion of Scripture, and he will see that Christians, with their various gifts, proceeding from one spirit, are compared to the human frame, which, though composed of divers members, each having a distinct function, is nevertheless one harmonious whole, each member or part sympathizing and co-operating with the others. By this beautiful figure St. Paul represents the Church: "And God hath set some (says he) in the Church, first Apostles, secondly prophets, thirdly teachers," and so on: comparing them all to the hands, feet, and head of the human frame. And to teach us that these divers classes should act in perfect concert, though each in its own particular sphere, he reminds us of the unity and mutual dependence subsisting between the various members of the body: "The eye cannot say unto the hand I have no need of thee; nor again the head to the feet I have no need of thee." If, then, as St. Paul teaches, the human frame be a fit emblem of the church, the church must necessarily have a visible head. While the members of the human frame have each its own functions, they are all united and controlled by one head, without which there could be no unity of action, and indeed no action at all. Now let this be applied to the respective theories of Catholics and Protestant churchmen respecting the Church. Catholics maintain that the visible church is composed of all those Christians scattered over the earth who acknowledge and obey the Holy Roman See, which, as a head, unites the whole into one body, and directs and superintends its affairs. On the other hand, Protestant Churchmen maintain that the church is composed of various "branches"—one in this country, another in England, another in Russia, another in Italy, and so on throughout the world. These "branches" they admit not only differ from each other both in doctrine and discipline, but are even independent of each other, since they are not subject to any common centre of authority or head. Now we ask to which of these theories does the comparison used by St. Paul apply—to the one Church under one head—the Bishop of Rome—or to these independent and indeed antagonistic "branches?" It must be obvious to every candid mind, that it is only the former that answers to St. Paul's description.

"If then," says Mr. Major, "as St. Paul teaches, the human frame be a fit emblem of the Church, the Church must necessarily have a visible head." So *argues* Mr. Major, but what *says* St. Paul? "As the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so ALSO is CHRIST." Mr. Major will hardly contend that CHRIST was visible to mortal eyes at the time St. Paul wrote, or that he is not here made by St. Paul to be the head on which the body depends. Mr. Major seems to fancy that St. Paul wrote, "As the body is one, &c., so also is St. Peter and the body depending on him;" but "let *the author* refer to this portion of Scripture, and he will see" that we have quoted St. Paul's words *literatim et punctuatim* from the Douay version.

We have thus given, as we promised, a specimen of Mr. Major's arguments, and shall conclude with a specimen of quotation which we find on page 87 of his book:

> The celebrated Melancthon admitted that a Pope was necessary to preserve unity of faith. And the learned Grotius, when asked how it happened that Catholics are enabled to compose their differences and Protestants not, replied that it was owing to the *primacy of the Bishop of Rome*. He is also said to have written to Rivet in the following terms: "All who are acquainted with Grotius, know how earnestly he has wished to see Christians united together in one body. This he once thought might have been accomplished by a union among Protestants, but afterwards he saw that this is impossible; because, not to mention the aversion of Calvinists to every sort of union, Protestants are not bound by any ecclesiastical government; so that they can neither be united at present, nor prevented from splitting into fresh divisions. Therefore Grotius now is fully convinced, as many others are also, that Protestants never can be united among themselves, unless they join those who adhere to the Roman See; *without which there never can be any general church government*. Hence he wishes that the revolt and the causes of it might be removed—among which causes the primacy of the Bishop of Rome was not one, as Melancthon confessed, *who also thought that primacy necessary to restore union.*

From this language the reader must infer that in the judgment of Grotius and Melancthon, the Roman primacy, as actually administered, had a just claim to the obedience of Christians, and that the rejection of it was an act of rebellion. Grotius says nothing to justify such an inference. His words are, "Ideo optat ut ea divulsio, quæ evenit, et causæ divulsionis tollantur Inter eas causas non est primatus episcopi Romani secundum canones, fatente Melancthone," &c. That is, "Therefore he wishes that the separation, which has occurred, and the causes of the separation may be removed. Among these causes the primacy of the Bishop of Rome, according to the canons, was not one, as Melancthon confessed." From which passage the fair inference is, that the primacy of the Bishop of Rome was not, in the judgment of Melancthon and Grotius, administered *according to the canons*, and that therefore the separation from his see was no schism. We make no question that if the Bishop of Rome had been content to govern *according to the canons* of the Universal Church, neither the Western nor Eastern schism would have ever taken place, and that his transgression of these canons has been the cause, and drawn on himself and all who knowingly uphold him in his transgression, the guilt of these and of most other schisms which have rent the Church. Why, then, has Mr. Major or his guide suppressed the words *according to the canons?*

☞ A notice of Rev. Mr. Johnson's Discourse, on the "Difference between the Church and Dissent," is unavoidably postponed.

The following is an extract from the official account of the loss of the Somers:

> I cannot refrain from expressing, in this place, my admiration of the noble conduct of several of the men embarked in this boat, WHO IMPLORED THE OFFICERS BY NAME TO TAKE THEIR PLACES, SAYING THAT THEY WOULD WILLINGLY DIE BY THE WRECK IF THE OFFICERS WOULD BUT SAVE THEMSELVES. Of course, none of these generous fellows were permitted to come out; and they were all subsequently safely landed, as they deserved to be. Midshipman Clark fortunately succeeded in shoving off, and pulling some twenty paces from the brig before she went down. When she was on the point of sinking beneath us and engulfing us in the waves, I gave the order, "Every man save himself who can;" whereupon there was a simultaneous plunge into the sea of about sixty officers and men, each one striving to secure some frail object that had drifted from the wreck for the purpose of sustaining himself in the awful struggle with the sea which awaited for him. Some reached a grating, some an oar, some a boat's mast, some a hen coop, &c.; but many poor fellows sprang into the sea to perish in a few minutes not being able to find any object of support. As strange as it may appear to you, there could not have elapsed more than ten minutes, between our being struck with the squall, and the total disappearence of the Somers. I feel that I should not be doing justice to the officers and men who were under my command on this melancholy occasion. If I were to close this report without bearing testimony to their uniform coolness and self-possession, under the trying circumstances in which we were placed; the alacrity with which they obeyed my orders; AND WHEN ALL WAS OVER, THE GENEROSITY WITH WHICH THEY BEHAVED TO EACH OTHER IN THE WATER, WHERE THE STRUGGLE WAS ONE OF LIFE AND DEATH."

And we insert it because it records a remarkable instance of generosity and disinterestedness. These traits of character are often exhibited, but it is not often, we apprehend, that men show themselves ready to help others when they are themselves struggling with death, and to save the lives of others, not merely at the risk, but absolutely at the expense, and as it were on the very condition of losing their own. The sailor's mode of life, and especially his familiarity with danger, are no doubt well fitted to develop these traits; and hence they are especially characteristic of him, and justly excite sympathy and admiration in his behalf. But after all sailors are men, and the hour of death is one in which human nature throws off disguise, and shows itself in its true colors; and we should be glad to know how the conduct of these noble fellows, imploring the officers to take their place that they may themselves die by the wreck, and their "generosity to each other in the water when the struggle was one of life and death," are to be explained on the selfish theory of human nature? and whether they do not show that some other element than love of self is implanted in our moral consiitution?

Since we have touched on the loss of this ill-fated vessel, we must give vent to another feeling, and confess ourselves glad, that, inasmuch as this disaster was to happen to some one vessel, that one should be the *Somers*. For the loss of so large a portion of the crew, and for the affliction which their "sudden death" has brought on their surviving relatives and friends, we deeply grieve; but for the loss of the vessel we own that we feel no regret. In saying this we object to any inferences being drawn injurious to the responsible actor in the tragedy which has connected so many painful associations with the vessel's name; that being a subject wholly beyond our province, and one on which we have never felt competent to form nor free to express an opinion. Neither would we say that there has been a special providence in the vessel's destruction, though the manner of it is extraordinary. We merely say that the "Somers" *has* become connected in our mind with the most sickening associations, and that, while we deplore the loss of the crew, we feel a mournful joy that the vessel herself has been swept from existence. Would that her name could perish with her!

A correspondent of the Banner of the Cross thinks it "a mistake" to say, that, "Considered as *New Years day*, the first of January has no ecclesiastical authority," and quotes in support of his opinion the rubric, "Then shall follow the Collect of the Nativity, which shall be said continually until *New Year's Eve.*" Now we wrote with this Collect in our mind, but we did not, nor do we yet, see in it any authority for the observance of the first of January as New Year's day. It is merely, as it seems to us, a reference to the day on which the feast of the Circumcision falls, under its secular name or title. It is ecclesiastical authority for calling the Feast of the Circumcision New Year's day, as the reference to *Sunday*, &c. is authority for calling the Lord's day *Sunday*, the 2d day *Monday*, &c., but no more gives authority to the day as New Year's day, than the recognition of the Heathen names gives authority to the days of the week considered as the days of the *Sun*, the *Moon*, and the Heathen deities. But to give ecclesiastical authority to *New Year's day*, as such, we must have something more than the recognition of the name. Is there any thing more? Is there any thing in the Collect for the day, the Epistle and Gospel, the Lessons, or any other part of the Prayer Book, which points to it as the first day of the year? Have any of our ritualists taught that the day, as New Year's day, is invested with ecclesiastical authority? If "Sacerdos Pennsylvaniensis" has any thing of this kind to urge, he may lead us to change our opinion; but the mere allusion to the day under its secular name seems to us no proof that the Church enjoins its celebration as the beginning of the secular year. Besides, would there not be an incongruity in authorizing the celebration of the first day of the secular, and not of the ecclesiastical year? The want, however, of ecclesiastical authority is no reason why New Year's day, like any other worldly occurrence, should not be turned to profitable account privately or in the pulpit.

The "Reasons" of Bishop McIlvaine have been subjected to a pretty searching examination by "A Deacon;" an extract from which will be fonnd on our first page.

☞ In the piece of "Catholicus" are several inaccurate statements, as well as arguments from which we dissent. We are obliged, however, to defer all comment to our next.

ENCYCLOPEDIA AMERICANA: SUPPLEMENTARY VOLUME. *A Popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography. Vol. XIV. Edited by Henry Vethake, LL.D., Vice-Provost and Professor of Mathematics in the University of Pennsylvania, &c.* Philadelphia: Lea & Blanchard. 8vo. pp. 663.

Owners of the Encyclopedia, a well-known convenient and valuable work, should be glad that it is now in their power to possess themselves of a continuation to it. They will find in this volume, not only more recent information as to men and things treated of in the foregoing, but a great number of entirely new headings on topics such as the lapse of fourteen years has allowed to grow into existence and importance. Much has been done in both these departments, and so far as our examination has extended, all has been done well, and a very valuable volume has been produced. In such a mass of facts, it would be impossible to particularize those displaying the most careful preparation; the political sketches of European countries, however, have struck us as well condensed, and the biographical notices as easily written. These latter are not without value occasionally from the critical remarks which accompany them, *e. g.*, the article on Sue, and that on the late Mr. Mitchell.

The labor which such a work demands must be great. We think that it will receive, as it surely deserves, the countenance of the public. It is compactly, but very clearly printed.

HARPER'S NEW MISCELLANY.

Without meaning to disparage any other series of works now publishing, we must take the present opportunity to record our satisfaction with this. The volumes which compose it are well-printed, neatly and substantially bound in cloth, and furnished at the low price of 4s. each. Their outward appearance is prepossessing—the oak-leaf border is at once simple and rich, the emblem stamped on the covers significant and appropriate.

As to the selections hitherto made, they have in general been good. Not possessing the richness as literary compositions of some miscellanies, they aim in general at a more solid and useful character. "Whewell's Morality," "Holmes's Life of Mozart," "Bell's Life of Canning," and "The British Plutarch," are as valuable books as any reprints of the kind for late years. "Schiller's Thirty Years' War" was also a good choice—we hope to see others of that author's writings introduced among us from the same source, "Bohn's Standard Library."

The 20th number is now before us, "The Use of the Body in relation to the Mind, by George Moore, M.D., Member of the Royal College of Physicians," pp. 366, and discusses important physiological questions in an apparently fair and able manner.

PARENTAL INSTRUCTIONS, *or Guide to Wisdom and Virtue. Mainly from the writings of an Eminent Physician.* Harper & Brothers. 18mo. pp. 252.

Eminent physicians are not necessarily eminent moralists.

THE DOCTRINES OF SPINOZA AND SWEDENBORG IDENTIFIED; *so far as they claim a scientific ground. In four letters. By *. *. *. United States Army.* Boston: Munroe & Francis. New York; C. S. Francis & Co. 8vo. pp. 36.

Perhaps the title of this pamphlet claims too much. Can *all* the doctrines of two such far-reaching speculators in philosophy be set forth and compared in the compass of an octavo pamphlet? We see and admit that curious correspondencies are made out, but identification of doctrines means something more. Could not parallelisms of equal plainness be traced between such a writer as Swedenborg and any other preceding philosopher whose aid would have been useful in devising a new revelation?

The Catholic Magazine, The Evergreen, and The Young Churchman's Miscellany are published for January.

Joseph W. Ingraham of Boston proposes to publish a new monthly, THE EDUCATIONAL MAGAZINE AND REVIEW, to be devoted to the cause of Education. Each monthly number is to contain 48 8vo. pages. Terms $2 a year. A periodical properly conducted on the plan which the prospectus suggests, may do much good.

From the Burlington (N. J.) Missionary.

The following letter, from a very dear friend, testifies to its own intelligence and interest:

Memphis is a large and thriving commercial city, extending nearly a mile and a half on the river, situated on a bluff, from 50 to 60 feet high, and is never inundated. It is the cotton depot for Western Tennessee, and Northern Mississippi. The cotton market occupies a square of nearly half a mile in length, and five or six hundred feet wide, built up on three sides, with large warehouses and stores, and open on its fourth side to the river. It is an open parallelogram: and is filled at times with from 1 to 200 wagons, each loaded with four or five bales of cotton, drawn by oxen or mules, and driven by one or two negroes. The drivers, with their masters, camp out in this square; and at night their camp fires afford a very picturesque appearance, particularly as you approach the town by the river. There is an immense trade carried on here in cotton, and in almost every thing else. I was wholly unprepared for the size and splendor of the retail dry goods stores. Some of them are larger than any we saw in Pittsburg. In addition to the main street, there are three parallel streets, nearly or quite built up with dwelling houses, some of them very elegant; and several cross streets, with avenues stretching into the adjacent forest, and also built up with large and substantial dwellings. There are some five or six places of worship, one of the neatest of which is that of our own communion; the Rector of which is the Rev. Mr. Allston, a son of the soil, an excellent man and sound Churchman, who is gathering a fine congregation. Memphis is the principal outlet from Georgia and the two Carolinas, to that El Dorado, Texas; the great military road to Little Rock, in Arkansas, beginning immediately opposite, in that State. Judging from what I saw of the transit of emigrants over the river, during my stay, the emigration must be immense. And queer looking creatures are most of these emigrants, long, and lank, and bony, clad in strange garb, and every man with the universal companion, the deadly rifle, on his shoulder, accompanied by an army of white-headed children, and a dozen of negro slaves, with an array of four-legged cattle of various kinds. These emigrants must endure great suffering and privations on the road, which is one of the worst in the country, with no public houses; so that travellers of all kinds are obliged to carry their provisions with them, and camp out at night. Then the whole country is infested with bears, wolves, and other wild animals, and with the worst species of the animal, man. The bears in Arkansas this fall are unusually abundant, and appear to have been driven from the Far West by a scarcity of provision. A gentleman who went up the river with me had just returned from Arkansas, at a settlement about fifty miles West from Memphis. Whilst there, he went on a bear hunt, and succeeded in killing an enormous bear, one of the largest that had ever been seen in the country, and which must have evidently been a cross with the grisly bear of the Rocky Mountains; for it was a black bear, with white, or rather grey, paws. The gentleman had one of the paws with him, on which was distinctly seen a rim of the black hair which covered the rest or the huge animal. It was an enormous fore paw, and its fore leg, from which he cut it, he said was almost as long as the fore leg of an horse. They chased this bear some thirteen miles, when it took to a tree, and received three rifle balls before it would let go its hold. After it fell to the ground, it killed every dog that approached it, with one blow of its fore paw. To save their dogs the hunters rushed upon it with their long Arkansas hunting knives and stabbed it in the heart; not, however, without receiving some severe wounds themselves, and narrowly escaping a fraternal hug. The gentleman said its meat was delicious, for it was very fat, weighing nearly, as far as he could judge, five hundred pounds; and they had a sumptuous supper in the woods. He was a Kentuckian, and a dead shot with the rifle. I took the measure of the bear's paw. It was cut off at the wrist joint, and measured more than the length of my hand from the wrist joint, and was much wider. It was a great curiosity. By going only a few miles inland, on both the Arkansas and Tennessee shores, I might have found more bears—or *bars*, as they call them in that country—than I should have cared to encounter. A fellow passenger, who lives in Northern Mississippi, a very intelligent and well educated gentleman, with whom I exchanged cards—not in a hostile way, however—has promised to send me the skin of the first bear he shoots after his return home. He says they are numerous in the cane brakes within a few miles of his dwelling house, and the hunting of them is his common and familiar pastime. He was very desirous that I should make him a visit in the Spring, and go hunting with him. I told him that since I had entered the ministry, I could never persuade a gun in my hands to go off—it would miss fire, do what I would—and I might do great discredit to the hunt, if I engaged in it—and perhaps, get a closer hug, from Mons. Bruin than would be comfortable. So I excused myself from the hunt, but could not excuse myself from the visit. If I go, I have engaged to officiate for a week or two in his neighborhood, while he does the hunting; and help him and his neighbors to substitute something better, for the ranting, of which it seems they are heartily sick.

Something, I would fain say, of our Missionary operations and pursuits in the West and Southwest. But I cannot now go into detail. Suffice it to say, the system works badly; and will not work well, so long as the lame, the maimed, the halt and the blind—poor preach and poor pay—with poor wives and helpless families, are employed in the work. Bishop Kemper's plan is the true plan for all our Western Dioceses. The Bishop must collect around him a body of young, active, zealous, intelligent men, a sort of Bishop's family, educated like those at Nashota, in an unostentatious seminary; and go out with them, in a sort of modified itinerancy. But more anon.

Is it not the true plan for all our dioceses? Something like the "unostentatious seminary," making part, as it were, of "the Bishop's family," was long since suggested by Bishop Burnet. Doubtless, it is of primitive antiquity. What is it, but so much of the original Cathedral System? And the "modified itineracy," also.

TRINITY CHURCH.

Mr. Editor,—Will you allow me to say through your Journal, that I was surprised, yet highly gratified, upon dropping in at Trinity Church, on Sunday evening, to attend their sacred service, to find it filled to overflowing with an intelligent and attentive audience, and only regretted that not more than one half of those who came to the church were able to get even a standing place in the church. For the service was well conducted, the music of the highest order, and the sermon by the Rev. Mr. Hill, showed him to be a man of no ordinary ability, giving fair promise of his becoming a useful and able minister of Christ.

It is much to be regretted that Trinity Parish has not a larger and more substantial church; for it seems to be the only hindrance to the building up of a large and flourishing parish in the south part of our city. And I can but hope that they will soon be able to supply themselves with such a church as they need. LAYMAN.

[*Albany Evening Journal.*

WESTERN NEW YORK.—At a meeting of the Standing Committee of this diocese, held at Geneva, the 16th ult., Malcolm Douglass and William Allen Fiske, were admitted as candidates for orders.

MISSIONARY CONTRIBUTIONS.—(*From the January Spirit of Missions.*)—Receipts by the Domestic Committee from November 15th to December 15th, $1,991: by the Foreign Committee, $3,006. The latter department will need before the first of February, to cover their account in London, $5,000.

VIRGINIA.—At a meeting of the Standing Committee, held December 5th, 1846, the Rev. William H. Good, Deacon, was recommended to the Bishop for Priests' orders; and Messrs. Robert D. Brooke, Robert Castleman, Cleveland Keith, Edmund Richards, Charles H. Shield, jr., and Alexander Griswold Tyng were recommended as candidates for Holy Orders.—*Southern Churchman.*

MASSACHUSETTS. — *Confirmation.*—Sunday, the 3d inst., in St. Stephen's Chapel, Boston, after Divine Service at night, Bishop Eastburn confirmed 18 persons, and preached. Evening Prayer was said by the Rev. George Leeds, Rector of Grace Church, Utica, W. N. Y., and the Confirmation Preface was read by the Rev. Mr Wells. At the preceding afternoon service Bishop Potter of Pennsylvania had preached.

St. Stephen's is opened daily, morning and evening, for prayers; the lecture-room is also opened every day, and comfortably warmed for the especial accommodation of destitute females, who are here supplied with work." The sittings in this church are all free, and the minister, Mr. Wells, is supported by the City Mission.—*Christian Witness abd.*

MARYLAND.—*Consecration.*—Thursday, December 31st, the new building lately erected by the congregation of Trinity Church, Upper Marlborough, (in place of an old and decayed frame building,) was dedicated with the usual services. The Deed of Donation and Request to consecrate was read by the Rector, the Rev. C. K. Nelson. The Sentence of Consecration was read by the Rev. W. T. Brand. Morning Prayer was said by the Rev. P. C. Johnson, assisted in the Psalter by the Rev. R. H. Waters, and in the Lessons by the Rev. H. Williams. The Bishop preached and celebrated the Eucharist. There were present besides those mentioned above, Rev. Messrs. Aisquith, Atkinson, Keppler, Morsell, Pinkney, and Sweet.

"The edifice, though very plain, is church-like, and does credit to the ability of the architect, Mr. R. H. Long, to carry out a good idea under unfavorable circumstances."

The next day, being the octave of Christmas and Feast of the Circumcision, the Rector said Morning Prayer, and the Rev. Mr. Atkinson preached.—*Church Times, abd.*

FLORIDA *Convention.*—The ninth annual Convention of the Church in this Diocese, assembled in St. John's Church, Tallahasse, on Saturday, Dec. 12th, 1846. But three of the clergy were present, and the Provisional Bishop, Dr. Elliott, was unavoidably absent. On the evening previous, the Rev. Mr. Gay, of Apalachicola, said evening prayer and preached. Saturday, at half-past 10, A.M., the members of the Convention and a large congregation being present, morning prayer was said by the Rev. Mr. Scott, of Quincy, the Rev. Mr. Gay reading the lessons. The sermon was preached by the Rector of St. John's, Dr. Rutledge, from 1 Cor. ix. 16, "Wo is unto me if I preach not the Gospel;" after which, the Convention organized. The following clergymen answered to their names:—F. H. Rutledge, D.D., Jackson J. Scott, and John L. Gay. The lay delegation consisted of nine members. Dr. Rutledge was chosen President, and Mr. Scott Secretary. Bishop Elliott's address, which had been forwarded to the President, was read from the chair. It reported the confirmation of 49 persons during the Conventional year, and the ordination of two deacons and one priest. There are five clergymen canonically connected with the Diocese, viz., in addition to those present, J. F. Young, of Jacksonville, and C. C. Adams, of Key West. The following Standing Committee was chosen: Clerical, Dr. Rutledge, and Messrs. Gay, Scott, and Young; Lay—Messrs. Bettow, Douglass, Eppes, Freeman, and Randolph. Delegates to General Convention—Rev. Messrs. Rutledge, Gay, Scott, and Adams, Messrs. Austin, Beard, Croome, and Randall. The Diocesan Missionary Committee, in conformity with a suggestion of the Provisional Bishop, was revived by appointing Messrs. Berry, Eppes, Hagner, and Randolph, together with all the clergy of the Diocese. A resolution to request of the next General Convention the appointment of a Missionary Bishop for Florida was brought forward, but after some debate was withdrawn. On Sunday morning, prayer was said by Mr. Scott, and the ante-communion by Dr. Rutledge. Mr. Gay preached from Rom. xiii. 11, 12, and the Rector celebrated the Eucharist. The offertory collection, for the benefit of the parish of Key West, amounted to $30,15. Services were also held in the afternoon and at night. The Convention adjourned Monday.—*Banner of the Cross, abd.*

Notices.

The Ladies' Benevolent Association of the Church of the Holy Evangelists, Vandewater street, having resumed their labors for the season, respectfully solicit the co-operation of the benevolent. Donations may be left at the Sunday school-room in the basement of the church, on Tuesday evening of each week, or with either of the Directresses—Mrs. Evans, 172 Broome street; Mrs. Perry, 78 Beekman; Mrs. Stewart, 17 Vandewater street; Mrs. Skidmore, 114 Essex; Mrs. Hart, 149 Cherry street; Mrs. Cox, Treasurer, 23 Division; Miss C V. Slack, Secretary, 82 Frankfort.

QUARTERLY SERMON.

☞ The Rev. Stephen H. Tyng, D.D., Rector of St. George's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 17.

Service to commence at half-past 7 o'clock.

The usual quarterly collection will be made.

January 16, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Samuel Seabury, D.D., Rector of the Church of the Annunciation, will preach in the course of sermons at this church, on Sunday evening next, January 17.

Service to commence at half-past 7 o'clock.

January 16, 1847.

CHURCH OF THE GOOD SHEPHERD,

Corner of Market and Monroe streets.

Rev. Evan M. Johnson, Rector of St. John's, Brooklyn, is expected to preach at the Church of the Good Shepherd, on Sunday evening next, 17th inst.

Service at quarter-past 7 o'clock.

A collection will be taken to assist in defraying the quarterly expenses. Seats Free.

New York, January 16, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,

REV. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, three times every SUNDAY, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every THURSDAY night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

ST. SIMON'S CHURCH.

The undersigned would again respectfully and earnestly solicit the aid of the Benevolent, in behalf of the *Poor* of the above named *Free German Church.*

Could Churchmen realize the temporal and religious destitution of the greater part of the numerous German population of our city, he feels assured this appeal would not be made in vain.

By administering to the temporal wants of the emigrants, who comes from a country where but seldom a Christian hand is held out to help, and where the blighting influences of infidelity blunt the finer feelings of the heart, one may often, by the blessing of God, lead them to seek after that religion, which prompts the charitable action.

Indeed several families who have attended the services of our Church regularly for some time past, were induced first to do so, by this very means.

Donations of any kind will be thankfully received, and may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 57 Prince street; or at the house of the subscriber, 216 Houston street.

THOMAS COOK,
Senior Warden and Lay-Reader.

Anglo-American Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

Free Church.—St. Barnabas's Church in 27th street, between the 2d and 3d Avenues, is open every Sunday for Divine service at half-past 10 A. M., and 7 o'clock, P. M. Sunday school at half-past 2 o'clock, P. M.

New York, January 16, 1847.

CHURCH OF THE CIRCUMCISION,

OR

Episcopal Jewish Chapel.

This place of worship, formerly belonging to the Church of the Redemption, in 6th street, between 2d and 3d Avenues, is now opened for Divine worship, for the benefit of the Jewish population of this city. Service every Sunday at 10 1-2 A. M., and 3 P. M.

The Missionary is desirous of obtaining the aid of such persons friendly to this cause as will be willing to assist him in the accomplishment of the special object of his mission—viz., the ingathering of the lost sheep of the House of Israel, and of endeavoring to collect a Sunday school of Hebrew children and others destitute of Christian instruction.

New York, January 16, 1847.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (January 17th,) as usual. Seats Free.

THE NEW EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS—Yourself and family are most respectfully invited, if not otherwise located, to attend upon our Services, held next and every Sunday Morning at half-past 10 o'clock, every Sunday Afternoon at 3 o'clock, and every Sunday Evening at half-past 7 o'clock, in the capacious room of the Military Hall, up stairs, No. 193 Bowery, opposite Spring street, East side—to be located hereafter between St. Stephen's and St. Mark's Churches, in the vicinity of the Bowery.

The entrance into the Room is by a new staircase, immediately at the entrance of the front door. An excellent Organ and Choir are engaged. A Sunday School for Catechetical and Bible Classes will be held every Sunday Afternoon, at 2 o'clock, to which you are invited to send your children or become a teacher. The room is most conveniently furnished, well warmed and lighted up. The Seats are all free. A regular collection will be taken up to defray the expenses, and you are solicited to invite your friends to accompany you thither.

JOHN GRIGG,
Minister of the Church of the Holy Martyrs.

DIOCESAN MISSIONS.

The Special Agent of the Missionary Committee of the Diocese of New York begs leave to lay before the members of the Church the state of the treasury, trusting that the appeal will not be in vain.

The amount due to Missionaries on the 1st of January, 1847, - - - - -	$1000 00
Amount at present in the treasury, - - -	232 00
Leaving to be made up, - - - - - -	$767 95

☞ Charge them who are rich in this world that be ready to give and glad to distribute.

Contributions may be left with C. N. S. Rowland, Esq., 55 Water street, T. C. Butler, Esq., 20 John street, or with

WILLIAM MORRIS,
Special Agent of the Missionary Committee
of the Diocese of New York, 76 Varick street.

EPISCOPAL CHURCH.

Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room,*" at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that tney are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository, 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings,

LOT JONES, 77 Second Avenue.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

REV. ALEXANDER CRUMMELL, Rector.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 5th Jan., the Treasurer has received the following contributions:

From St Stephen's ch, Boston, per Rev E M P Wells, $17; Grace ch, Saybrook, Ct, half, 5; St James's parish, Birmingham, Ct, 24; Christmas collection, St Paul's, Wellsboro', Pa, half, 5; Christ ch, Lexington, Ky, 30; through E Wilcox, R A in Penn, St Andrew's, Mount Holly, N J, half, 9; Trinity ch, Swedesboro', N J, half, 2 50; St John's ch, N L, Phil, half, 42; thankofferings of a mother and two children, Trinity, Phil, 2 72; All Hallow's, Wooster co, Md, for Ill, 10 03; St Mary's, Hamiltonville, West Phil, 35 51; St James's, Kingsessing, of which 12 50 is from the Ladies' Missionary Society, half, 25; a lady of All Saints', Phil, 5; Rev J B Britton, Chilicothe, O, 10; Christmas offerings from M R, 5; Emmanuel ch, Holmesburgh, Pa, 38 50; Christ ch, Pottstown, Pa, 14—199 26; Grace ch, Hamden, Ct, 2; per E W Howard, Treasurer, R I, Christ ch, Lonsdale, 6 25; St John's, Providence, morning school, half, Christmas offering, 14 47; do, col'd school, do, 4 65; a family mite box, Troy, N Y, for Mich, 7; St James's ch, Piqua, Ohio, 3 50; through J K Sass, R A in S C, Trinity ch, Society Hill, S C, of which 5 is for the West, 5 for the Jews, and 5 for the Indians, 36; All Saints', Waccamaw, for the West, 40; Prince George's, Winyaw, 8; St Michael's, Charleston, of which 5 is for Tenn, 60 11; an individual, (part,) 30; Missionary Lecture at St Stephen's, of which 1 is for the West, 9 35—183 46; Epiphany offerings of the Church of the Holy Communion, N Y, per the Rev Dr Muhlenberg, of which 5 is for Mich, 6 for Bishop Kemper, 300 less special for Nashotah, 80—220. Total, $721 59.

THOMAS N. STANFORD, Treasurer,
New York, January 12, 1847. 139 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 29th ult. the following contributions, viz:—

Donation from a lady, per T C Butler, 66 cts; Christ ch, Morristown, Rev G N Slack, 10 34; Church of the Holy Communion, New York, (Epiphany offerings,) Rev Dr Muhlenberg, 102 08. Total amount, $113 08.

C. N. S. ROWLAND, Treasurer,
January 12, 1847. 55 Water street.

Foreign Missions.—Since his report of January 5th, the Treasurer acknowledges the receipt of the following amounts:—

Christmas coll, St Michael's ch, Litchfield, Conn, for Africa, 5; for China, 3; for Constantinople, 15—23; through H Trescott, R A, Charleston, S C, Trinity ch, Society Hill, for Africa, 5 05; for China, 5; general, 9; a little boy of same church, for Africa, 2 35; St Michael's ch, Charleston, 29 36; a member of do, 3 month's instalment, for Constantinople, 7 50 and 15; St Stephen's ch, for education, Africa, 10 87; female teachers of do, for do, 5 62; white congregation of do, for do, 3 39; colored do, do, for do, 3 45; Monthly Missionary Lecture for December, 2 79—99 38; Grace ch, Hamden, Ct, 2; St Paul's ch, Wellsboro', Pa, half, 5; Grace ch, Saybrook, Ct, half, 5; a gentleman of New York, towards support of an unmarried missionary to China, 500; "A G V." 25; through E W Howard, Treasurer, R I, Christ ch, Lonsdale, R I, 6 25; Christ ch, Westerly, education of a child, Africa, 20; St John's ch, Providence, col'd school, half of Christmas offerings, 4 65; do, do, Sunday offerings for 1846, to be appropriated by Mrs Savage, Africa, 31 38; do, do, morning school, half of Christmas offerings, 14 47—76 37; St Thomas's ch, Middletown, Va, per Rev W Y Rooker, for Africa and China, half, each 26; through E Wilcox, R A, Phil, St Andrew's ch, Mt Holly, N J, half, 9; Trinity ch, Swedesboro', N J, 2 50; St James's ch, Kingsessing, coll 2d Sunday in Advent, half, 12 50; Ladies' Missionary Society of do, half, 12 50; Female S S, St Andrew's ch, Phil, education of beneficiary, Greece, 80; Male S S of do, for Africa, 53 50; Ch of the Holy Trinity, Westchester, Pa, 14; Missionary Society, Emmanuel ch, Holmesburg, Pa, 10 35; St John's church, Northern Liberties, half, 42—236 35; St Thomas's ch, Brandon, Vt, 2; family mite box, 1 62; St John's ch, Delhi, N Y, 6; Ch of the Holy Communion, N Y, per Rev Dr Muhlenberg, Epiphany offering, 100. Total, $1072 72.

J. SMYTH ROGERS, Treasurer,
N. Y., Jan. 12, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Annual subscribers—From Hezekiah Wheeler, 2; D A Cushman, 2; Robt Hyslop, 2; Miss Henrietta Haight, 2; James F DePeyster, 2; Mrs D Baker, 2; John D Wolfe, 2; Mrs Cushman, 2; E F Sanderson, 2; Miss Hosack, 2; Lewis Phillips, 2—$22.

From G C Johnston, Esq, of Piqua, Ohio, remitted by the Rev Henry Payne, amount to be appropriated to four Domestic Missionary stations, in copies of the sacred Scriptures, to be given to the poor, 20—42.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
Jan. 12, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers—From John D Wolfe, $1; Wm Nelson, 1; S Burrell, 1; Lewis Phillips, 2; Mrs D Baker, 1. Total amount, $6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Jan. 12, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs. Stanford & Swords—From Mrs Bliss, a piece of calico; from J G W, $1; from C L S, 25; from T K, 5; from E W L, 10; from D H, 10.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, January 12, 1847.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs. Stanford & Swords, from D H, 10; by the same, from E W L, 10.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

BENJAMIN EVANS,
January 13, 1847. 172 Broome street.

THE POOR.

St. Simon's *Free German Church.*—The undersigned acknowledges the receipt of the following donations for the poor:

From C L S, $20, with two valuable bundles of clothing; by the hands of Messrs. Stanford & Swords, from M B, $2, K, 5; by Dr Hobart, from a lady, $1.

Returning sincere thanks for the above, having therewith been enabled to relieve several urgent cases of distress—he would respectfully solicit further donations, which may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 67 Prince; or at the house of the subscriber, 216 Houston street.

THOMAS COOK.
New York, January 12th, 1847.

To Correspondents.

"Senex," "Old Friend," "B. Caracorta," and "J." are received.

Clerical Changes.

The Rev. Edward Withers, from Sussex county, to Goodwynsville, Dinwiddie county, Va. Address accordingly.

Died.

At his residence, in Boardman, Trumbull county, Ohio, on Thursday, December 17th, in the 50th year of his age, HENRY M. BOARDMAN, Esq., son of the late Hon. Elijah Boardman, of New Milford, Conn., deeply lamented by numerous and devoted friends, whose warm attachment he had secured by his ingenuous frankness, uncompromising integrity, and many endearing qualities in domestic and social life. He was in perfect health, and about to seat himself in his carriage, when he was suddenly thrown out by the starting of his horses, and thus received an injury in his spine, that instantaneously caused a paralysis throughout his whole frame, and in a few hours resulted in his mournful death. He retained, to his last moments, the possession of his mental faculties, and died in the full enjoyment of the consolations and hopes of that holy faith, for the propagation of which he had contributed his personal efforts and liberal benefactions, as a devout layman of the Church, during many years of his exemplary Christian life.

Calendar.

JANUARY.

17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Septuagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. The First Day of LENT, commonly called ASH-WEDNESDAY.—*Proper Psalms are appointed instead of the Psalms for the day.*
21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

Advertisements.

THE Advertiser wishes to obtain an engagement in some young ladies school for taking charge of the classes in the higher branches of their English studies. His references will prove satisfactory to any who may be pleased to call for his services. Application to be made at the office of this paper. Refer to Professor McVickar, No. 8 Columbia College, or No. 303 9th street.
January 16—3t

ST. GEORGE'S CHURCH.
ANY person having a sketch of St. George's Church, taken prior to the fire by which the church was destroyed in 1813, will confer a favor by notifying the subscribers thereof. - STANFORD & SWORDS.
January 16. 139 Broadway.

DIFFERENCE BETWEEN CHURCH AND DISSENT.
A DISCOURSE delivered in St. John's Church, Brooklyn, L. I., on the evening of the Second Sunday in Advent, December 6th, 1846, by Evan M. Johnson, Rector. Just published by
STANFORD & SWORDS,
Jan. 9. 139 Broadway.

TO THE READERS OF THE CHURCHMAN.

NEW-YEARS ADDRESS OF THE CHURCHMAN'S CARRIER.

As in the days now past and gone so long,
The errant harper asked repose in song,
So I, his representative, to-day,
Come to your doors with my accustomed lay,
And—only bard of our degenerate time,—
Prefer my Happy New Year wish in rhyme.

The New Year. Many a heart is cold
That beat with joy a year ago;
On many a head, too early old,
Hath sorrow heaped the snow.
And hands that joined in kindly greeting,
And lips that met and thrilled at meeting,
And souls that love to kindred gave,
Are mouldering in thy dust, O grave!
Peace to the Faithful! if they sleep
'Neath the strong surges of the deep,
Or where the bending willows weep
Above earth's silent breast:
May man their memory sacred keep
And God vouchsafe them rest!

But, many an eye that flowed with tears,
When last your Carrier sang his lay,
Has learned that Time, in passing, cheers,
And sparkles bright to-day.
And friends, long sundered, are united,
And hopes new-born and faith new-plighted.
The sick has gained new lease of life;
This year joins those last year at strife;
Pleasure is strong and pain is brief,
The joy can balance all the grief:
The banks of life are fresh and green,
The wave of hope rolls bright between,
And though some shades may well be seen,
Where old and new things sever,
Yet still, not more in gloom than sheen
It flows along forever!

The world, is just the self-same world
Which it appeared the by-gone year;
It's flag as lightly shown or furled:
It's pleasures just as vain and dear,
It's sight no whit more clear.
War struts its bloody hour away
And clay destroys its fellow clay!
Mammon the Mighty holds his own;
And ruleth from his golden throne
The mart, the guarded camp, the fleet;
And quite as many bow them down
To kiss his jewelled feet.

The Church, the Blessed Spouse of God,
Firm on her strong foundation rests,
Still sways the Heaven-directed rod,
Which aids her high behests;
Or holds the cup of Mercy out
Flowing with holy lore for doubt,
With strength for souls by contest spent,
And pardon for the penitent.

The tide which flowed so many years
Away from its all-hallowed source,
Now turned directly back, appears
To seek its half-forgotten course.
To find those memories sublime
Which sparkle in the crown of Time;
Which tell of hours when schism was new,
And heresies were faint and few;
When all men turned with reverent eyes
To Altar, Priest, and Sacrifice,
And found, in that blest trio given,
Their trust for earth, their hope for Heaven!
When holy Rulers dowered the Bride,
And found their faith their highest pride;
When stately form, and sacred art,
And solemn symbol thrilled the heart;
And pure from unpolluted birth,
One holy stream fed all the earth;

Why not again? Is God less strong?
Or is disunion now less wrong,
Than in those earlier, holier days
When martyrs chanted 'midst the blaze,
And blessed Saints defied earth's host
In proving love for one another;
And *Union* was the dearest boast
Of Holy Church our Mother!
Why not again? Nay, it shall be!
And none, however great their pride,
Or high their rank, shall dare deride
Our "dreams of Catholic Unity."

Look to the signs! Behold in motion
The armies of the blessed King!
Faith, trust, and love, and deep devotion
Which seek the Heaven on tireless wing,
Now from the heavy sleep of ages,
Awakes the Church o'er all the earth;
And turns for light those sacred pages
Where ancient Priests and Martyred Sages
Record her early worth,
Back to the source from whence they sprang
Do all her severed waters tend;
And notes that erst discordant rang,
Shall now, harmonious, blend.
The nearer we, to Christ our Head
The sooner will our wars be sped.
Over the broad and restless surge
Our Mother here hath stretched her hand
To ancient Catholic Greece, to urge
The tieing of that parted band,
Which once engirdled all. And Rome
Shall from her modern shadows come;
And ancient light shall o'er her glow;
And ancient truth shall from her flow,
And from her high and august brow
Shall pass all trace of want or pain;
Shall fade each faint or deepened stain,
So wise a Bishop rules the train
Who call her "Mother" now!

So, too, behold how sacred Art
Comes to support the blessed cause;
How thrills once more the pious heart
To note where earnest genius draws
From hidden rule, and ancient laws,
Its nurture and support,
No longer now the Faithful throng
To Greek or Saracenic shrine,
But countless fanes, to which belong
Some traces of the "Old Divine,"
Receive their forms, and hear their prayer!
Once more, along the thrilling air,
As in those holier, earlier times,
Echo the silver sound of chimes;
Or up through arch of sculptured stone
Floats the Gregorian's solemn tone,
These show how near its end the reign
Of self-willed fancy, change and pride:
And prove that Christ will give again
Her robes of glory to the Bride!

For twelve long months; through shine and shower
'Neath August sun, o'er Winter's snows,
Reckless of Autumn's tempest-power,
And careless of the May-born rose,
Have I, your Carrier, prompt and duly,
Performed the service owed you, truly!
What things were done in Albyn's isle,
At which the Church must sigh or smile;
What sons of hers by morn or night,
Caught all the glory of her light,
Or missed the path, or lost the ray,
And wandered from her shrines away:
How, lately, in full council set,
An Evangelic Synod met,
Where delegates from many a land
Strove hard to weave a rope of sand,
But, to their very great surprise
Got the material in their eyes:
How firm the small, heroic band
Of Brave Old Scotland's Bishops stand;
With what an utterance men now speak
In climes of the awakening Greek;
Italia's land of old romance,
Or 'neath the sunny heavens of France:
The record of our Mother here;
Her hope or joy, her pain and fear;
The wars—which coward souls have feigned
To wage, but left at danger's nod;
Or which Her Faithful sons sustained
For faith, for Holy Church and God!

All these things have I told—and now
Have but to speak my wish and make my bow.

A happy New Year, one and all!
Peace on your spirits softly fall,
As summer dews to their repose,
On the sweet petals of the rose!
Hope, light you nightly to your rest;
Joy greet you as a morning guest;
And be each conscience calm as in the cell
Of Eremite.

So heartily Farewell!

THE CHILD'S INQUIRY.

BY MRS. BARTHOLOMEW.

"Earth is so beautiful, dear mother,
I should not like to die;
Although they tell me there are worlds
More bright beyond the sky,
But, mother, in that distant land,
For *this* home I should pine;
For little children have not there
A father kind as mine."

"Jesus, my child, the helpless loves!
In Scripture we are told,
He gathers all his wandering lambs
Within one cherished fold,
Come read that book of Holy Word,
What says the prophet of the Lord?
Eye hath not seen, ear hath not known,
The wonders of God's mighty throne."

"And yet how pretty are my flowers!
How sweet the linnet's song!
And dearer still my own pet lamb—
How could I leave it long?"

"The flowers of earth, my child, will fade—
Thy petted lamb must die!
And singing birds, when winter comes,
Far, far from thee will fly.
But buds and blossoms round the gate
Of Eden ne'er decay;
And birds of Paradise are there,
With plumage always gay.
Read in the book of Holy Word,
What says the prophet of the Lord?
Eye hath not seen, ear hath not known,
The glories of Jehovah's throne."

"But, mother, I'm so happy here,
With every thing to love—
Why should I leave this pretty world,
For one so far above?"

"Alas! poor child, when sickness comes
And takes away thy bloom,
And suffering has made thee seek
Those joys beyond the tomb—
Then when thine eyes are dimmed with tears,
Thy heart torn with despair,
Thou'lt ponder on the sacred page,
And find thy comfort there;
For in that book of Holy Word
Well speaks the prophet of the Lord—
Eye hath not seen, ear hath not known,
The splendors of God's shining throne."

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CII.

The favorite allusion of Scripture to light as an emblem of the Messiah is a very seasonable source of reflection, when the Church has just celebrated His advent in the flesh, which was made known to the shepherds by a glorious light shining round about them, and His manifestation to the Gentiles by a supernatural luminary, conducting wise men of the East to His abode.

When Jesus came to earth, the Sun of righteousness arose upon it. Like the great luminary of day, He is the Centre of life and light, whence emanate the beams that are diffused through the spiritual world. The Brightness of His Father's glory, He is indeed "the true Light which lighteth every man that cometh into the world."

As the light of heaven cherishes and matures the productions of the earth, so does our Saviour, by the emanations of His grace, sustain and strengthen our spiritual life. Dead in trespasses and sins are all whose hearts are not revived by the beams of His heavenly light. Springing from the degenerate stock which was cursed in Eden, we are unable of ourselves to bring any fruit to perfection, and like a useless trunk, are fit only to be hewn down, and cast into the fire. From Christ, the Light of the world, and from Him only, can come ability to have our "fruit unto holiness, and the end everlasting life." Experience and observation must convince every candid mind of the necessity of this divine grace to infuse holiness and virtue into the heart of man, and to secure their blessed fruits. Mark the character and conduct of him whose heart is unrenewed and unchanged by the Spirit of Christ. Who would think him a moral, intelligent, and immortal being? His soul cleaves to the dust. Time engrosses his regard. His affections rise not beyond the world which he inhabits; and there know those attachments only which are soiled with earth, depraved by sensuality, and hardened against any interest beyond the life that now is. Thus he lives, and thus he dies. His body returns to the earth as it was, while his spirit, "all unprepared to meet Him," returns, for its great account, to God who gave it.

Such is the natural man; and there is no escape from the degrading and hopeless alternative, but in the renewing of the Holy Ghost—the faithful reception and practical application of the light of divine grace, which emanates from the mediatorial mercy of the incarnate Son of God. *This* raises man to consistency with his character as an immortal being, gifted with intelligence and moral powers which look for their full development and perfection to eternity. Proceeding, under its influences, from strength to strength, he goes on towards perfection. *It* infuses that living and all-pervading principle of *faith*, which, duly cherished and acted out, elevates the Christian above the world in which he lives, keeps him in constant preparation to be removed from it, and fixes his constant care and effort on being, in time, fitted for the glories and joys of eternity.

This grace and mercy of God in Jesus Christ, is indeed the "light which lighteth every man that cometh into the world." It is afforded to every man to profit withal. It was given to Adam by virtue of the scheme of redemption for which the Seed of the woman was promised to bruise the serpent's head; and is the birth-right thus conferred on all his descendants. In order to their profiting by it, every man has ability afforded to him, through the same redemption, to stir up within him the precious gift, and thus engage faithfully and earnestly in working out his salvation. For the successful prosecution of this work, means of increase of grace are furnished in the sacraments, ordinances, and services of the Church, in the ministrations generally of its priesthood, in private acts and exercises of evangelical devotion, and in the diligent study of God's revealed word.

Surrounded indeed as we are by the frailties and imperfections of our nature, we cannot expect, in this world, to enjoy the full benefit of the light of divine grace. If, however, we are truly imbued with the faith of the Gospel, and in its principles and spirit devote ourselves to the doing of the will of God, our humble sincerity will, for Christ's sake, be pleasing to Him; our imperfections and failures be covered by the Redeemer's vicarious merits; and our patient continuance in well doing be crowned with the glory, honor, and immortality of that state where we shall be changed, and know no more the deficiencies of this world of trial.

For the attainment of this blessed consummation, Christ, the Light of the world, furnishes ample direction in the path of duty.

The moral agency of man has ever been acknowledged by all who have duly reflected on his nature. His destination to eternity has also been, with greater or less clearness, owned by all ages and nations. But the belief of these truths, before the Gospel was revealed, was not attended with the light which could render it fully clear, satisfactory, and useful. For man, whom they regarded as a moral agent, the wisest philosophers knew not a fit rule of action. To the eternal happiness to which they thought he might attain, they could not point out the path. They knew, felt, and lamented the deficiency. But thanks be to God, we have that Light without which philosophy is but darkness that may be felt, to point to heaven and lead the way.

To acknowledge and submit to the wise overruling of an Almighty Providence; to fear, reverence, and adore Him for His power, holiness, and justice, and love Him for His goodness; to cherish a lively faith in the merits of our Divine Redeemer, as the sole procuring cause of God's favor to His fallen creatures; to rely only on the aids of the Holy Ghost for the faithful discharge of duty, and ascribe to Him all our good dispositions and purposes; under the influence of these principles, to give our best efforts to the love and service of God, by studying His will, and conforming to it our thoughts, words, and actions; to be careful and conscientious in adhering to the way of salvation which God has appointed in His Church, and devoutly using the means of grace and salvation therein appointed; to be faithful in the duties of the several relations in which we stand to our fellow men; carefully to watch over our hearts that we keep them unspotted from the world; to feel and acknowledge, with humble penitence, the many imperfections and impurities from which our services are never exempt; and to look for their acceptance only through the merits of our Advocate with the Father—These are the outlines of that duty which forms the walk of the Christian life, and the road to heaven, on which Jesus has shed the light of His instructions. Guided by this light, the humble Christian may proceed as long as life will last. And even at its termination, the Saviour, whose direction he has thus far followed, will not forsake him; but in the very valley of the shadow of death, light will arise, to lead him to the paradise of God.

And blessed with this light, what room will there be for despondency at the sorrows of the world? What though few and evil are the days of our pilgrimage? What though we are born to trouble as the sparks fly upward? Eternity, which the light of the Gospel opens clearly to view, gives a new aspect to the dealings of Providence. In perfect consistency with the greatest sufferings in this life, we know to be the love of that Heavenly Parent who doth not willingly afflict or grieve the children of men, but punisheth us for our good, that we may be partakers of His holiness. Let then this glorious light dissipate the gloom of affliction. Trouble cometh not forth of the dust, neither doth adversity spring out of the ground. They are the dispensations of a wise and good Heavenly Parent. The afflictions of the present time are designed by Him to be so received and improved as to work for us a far more exceeding and eternal weight of glory. The prospect of this should raise the drooping spirit, comfort the sorrowing heart, and animate us to serve with greater fidelity the God and Father who best knows what is for our good, and whose gracious purpose is to bring us by our sufferings to the exercise of virtues which, conducive to our greatest comfort and enjoyment here, He will eternally reward hereafter.

Unspeakable indeed is the blessing to the world that Christ, the Light of truth and life, has visited it. But alas! it is an ungrateful world. Notwithstanding this Light has come, there continues to be mournful truth in Christ's declaration, "men loved darkness rather than light."

The speculative infidel, puffed up with ideas of the all-sufficiency of human reason, impiously arraigns the revelation of Heaven, and pretending to enlighten the human mind, wraps it in the horrors of tenfold darkness—a darkness which may be felt. He would rob the Christian of that light which only can cherish his spiritual life, discover to him the path of religious and moral duty, cheer and support him in sorrow, and conduct him, through the grave and gate of death, to his joyful resurrection. And having done this, he would leave him a sojourner in the dreary wilderness of life, with nothing beyond it but "the blackness of darkness forever." And wherefore all this? He who knew what was in man gave warning of the true secret of men's loving darkness rather than light, when He said that it is "*because their deeds are evil.*" They wish the pure maxims of the Gospel to be not true, and therefore deny them. They are disinclined to duties which the Gospel enjoins, and desire indulgences which it forbids, and therefore reject that Gospel. Now, as in our Saviour's day, "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

But infidels are by no means the only persons who love darkness rather than light. There are many professing Christians in this number—They who name the name of Christ, and yet depart not from iniquity; who walk not worthy of the vocation wherewith they are called; who set light by Christ's holy Church, spurn its authority, neglect its requirements, and are indifferent or opposed to its interests; and who, professing to be the Lord's, are the votaries of the world, its pursuits, possessions, honors, fashions, or pleasures, the servants of sin, and the children of the devil.

Is the reader of this number—the number of those, the unsanctified affections of whose hearts, and the worldly or unholy tenor of whose lives, evince that their profession of the Christian name is but formal and insincere? Of those who, living in an age of Gospel light, choose to walk on still in darkness; and warned, urged, and encouraged, to direct their steps towards regions of celestial light, glory, and bliss, yet perversely pursue their own condemnation to the eternally unmitigated gloom of wretchedness and despair? They reject the only salvation that ever was and ever will be offered. Everlasting exclusion from it, therefore, must be their portion hereafter. Mercy slighted will enkindle the most dreadful vengeance. The light of divine grace, now disregarded and rejected, will be changed to those inextinguishable flames whence the smoke of torment ascendeth forever and ever.

Such warnings apply, not only to the utterly abandoned and hardened; but to others also, who form unhappily no small class of professing Christians; who bring to their profession a decent exterior, and maintain their credit with a tolerably regular, and it may be a strict and rigid performance of some of the requirements of religion and morality, or with no little display of excited feeling and spiritual experience; and yet are destitute of that only genuine Christian spirit which consists in the devotion, on the principles of the Gospel, of all the heart, all the mind, all the soul, and all the strength, to the love and service of God. Darkness is loved rather than light, when the heavenly light of the Gospel is not received with that just appreciation of its value and necessity, and that entire surrendry to it, which the Gospel requires. Totally inconsistent with this, is the prevalent accommodation of religion to the more intent pursuit of worldly honor, profit, or pleasure. The light of the Gospel, in all the brightness in which it displays its divine origin, and all the purity and sanctity in which it commends itself to human regard, and is offered for our guidance and direction, will be the rule and measure of that last great judgment at which we all must stand, and to which our summons may come with a suddenness little expected. Let us then, by a true and living faith, and earnest and unreserved devotion, avail ourselves of the light which is come into the world; and that without delay, lest we be suddenly withdrawn from it. It will cherish our spiritual life; conduct us in the path of duty; cheer us in the sorrows of our pilgrimage; pierce through the darkness that gathers around the vision of the dying; and lead us safely through the gloom of the grave to the blissful presence of Him who is the Light of the world, and the Brightness of the Father's glory; and to that heavenly Jerusalem which has "no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the Light thereof."

B. T. O.

For the Churchman.

THE TWENTY-EIGHTH HYMN.

Mr. Editor,—It may not be unacceptable to your readers to know something of the history of our twenty-eighth hymn. It was originally written in Latin as a paraphrase of the hundred and twenty-second Psalm, by Theodore Zuinger, a learned and pious German. A beautiful translation was made of it by Merrick, which, with some changes, and much curtailed, is our hymn. You have readers who will enjoy the original, and to none, I trust, will Merrick's translation be unwelcome. A circumstance calculated to impart a deep and holy interest to this composition, is, that it was effected by Zuinger *on his death-bed*, in the certain and near prospect of his dissolution. It opens in the *present* tense, not in the *future* as in our hymn. The sentiment of the dying Christian's mind was not, "With joy *shall* I behold the day," but, "What joy while thus *I view* the day;" thus beautifully expressed in the original—"O lux candida, lux mihi læti *conscia* transitus!"

I subjoin, first the original, and then Merrick's translation.

HYMNUS.

ZUINGER'S PARAPHRASE OF PSALM CXXII.

O lux candida, lux mihi
Læti conscia transitus!
Per Christi meritum patet
Vitæ porta beatæ.
Me status revocat dies
Augustam Domini ad domum:
Jam sacra ætherii premam
Lætus limina templi.

Jam visam Solymæ edita
Cælo culmina, et ædium
Cætus angelicos, suo et
Augustam populo urbem:
Urbem, quam procul infimis
Terræ finibus exciti
Petunt Christiadæ, et Deum
Laudent voce perenni,

Jussam cælitus oppidis
Urbem jus dare cæteris,
Et sedem ore Davidis
Cuncta in sæcla beati.
Mater nobilis urbium!
Semper te bona pax amat:
Et te semper amantibus
Cedunt omnia recte.

Semper pax tua mænia
Colit; semper in atriis
Tuis copia dextera
Larga munera fundit.
Dulcis Christiadum domus,
Civem adscribe novitium:
Sola comitata Caritas—
Spesque Fidesque valete.

MERRICK'S TRANSLATION OF THE ABOVE.

I.

What joy, while thus I view the day
That warns my thirsting soul away,
What transports fill my breast!
For lo, my great Redeemer's power
Unfolds the everlasting door,
And leads me to His rest.

II.

The festal morn, my God, is come,
That calls me to the hallowed dome,
Thy presence to adore.
My feet the summons shall attend,
With willing steps Thy courts ascend,
And tread th' ethereal floor.

III.

E'en now to my expecting eyes
The heav'n-built towers of Salem rise;
E'en now, with glad survey,
I view her mansions that contain
Th' angelic forms, an awful train,
And shine with cloudless day.

IV.

Hither from earth's remotest end,
Lo, the redeem'd of God ascend,
Their tribute hither bring:
Here, crowned with everlasting joy,
In hymns of praise their tongues employ,
And hail th' immortal King!

V.

Great Salem's King; who bids each state
On her decrees dependent wait;
In her, ere time begun,
High on eternal base uprear'd,
His hands the regal seat prepared
For Jesse's favor'd Son.

VI.

Mother of cities! O'er thy head
See peace, with healing wings outspread,
Delighted fix her stay.
How blest, who calls himself thy friend!
Success his labors shall attend,
And safely guard his way.

VII.

Thy walls, remote from hostile fear,
Nor the loud voice of tumult hear,
Nor war's wild wastes deplore.
There smiling plenty takes her stand,
And in Thy courts, with lavish hand,
Has pour'd forth all her store.

VIII.

Let me, blest seat, my name behold
Among thy citizens enroll'd,
In thee forever dwell.
Let charity my steps attend,
My sole companion and my friend,
And faith and hope farewell!

The Scriptures are the appointed means of enlightening the mind with true and saving knowledge. They show us what we were, what we are, and what we shall be; they show us what God hath done for us, and what he expecteth us to do for Him; they show us the adversaries we have to encounter, and how to encounter them with success; they show us the mercy and the justice of the Lord, the joys of heaven and the pains of hell. Thus will they give to the simple, in a few days, an understanding of those matters which philosophy, for whole centuries, sought in vain.—*Bishop Horne.*

For the same reason that the children of God, in the worst of times, love His commandments, they love them all; not observing such only as they can observe without giving offence, but, regardless of the censures of the world, doing their duty in every particular; not hating some evil ways, and at the same time walking in others, but extending and manifesting their aversion to all alike. Of such persons it is evident that they make a conscience of their doings, and their conduct appears to be uniform; the adversary will have no evil thing to say of them; they will do real service to the cause which they maintain; and after having honored their Master before men, they will by Him be honored before men and angels.—*Bishop Horne.*

There is a certain measure of iniquity, which when individuals or communities respectively have filled up, the destroying angel comes forth, and executes his commission. How ought a man to fear lest the next sin he commits should fill up his measure, and seal his eternal doom!—*Bishop Horne.*

Advertisements.

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HENRY M. ONDERDONK has just issued from his Press—

The Christian's Prayer, *or Rector's Offering to his Parishioners*—being an Illustration of the Beauties, and a Commentary on the Precepts of our Lord's Prayer. *The profits derived from the sale of this work are dedicated to the building of a church in Wisconsin.*

Reply to Bishop McIlvaine's Reasons for refusing to consecrate a church having an Altar instead of a Communion Table—Examined by a Deacon.

Vestry Room, Desk, and Pew Calendar, for 1847. This useful little card is now ready.

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Emma, or the Child that Jesus Loved.

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A complete assortment, adapted to all ages and tastes; also a great variety of rich Fancy Stationary, and Bibles, and Prayer Books, in splendid bindings, to which attention is respectfully invited

January 2.

NOTICE.

THE Trustees of the Newburgh Academy are desirous of obtaining a competent Principal for their Institution. The Academy is under the care of the Regents of the University of the State of New York, and the Principal will be expected to teach the usual studies directed by the Statutes of the University. The Trustees will require the applicant to bring satisfactory testimonials of his aptness and meetness for the situation.

Connected with the Academy is a large and airy brick building, for the use of the Principal, sufficient to accommodate his family, and forty pupils as boarders. To one who could bring a few boarders with him, the location would be peculiarly desirable; and with such a person, the Trustees would make liberal arrangements. The facility of access—the salubrity of the place—the beauty of the scenery, all conspire to render this one of the most desirable situations in the country.

Applications, post paid, may be addressed to Rev. John Brown, D.D., or G. C. Monell, M.D.

January 9—4t

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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sept 7—y Centre street, head of Canal.

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He is now building the following Organs, viz;

An immense Organ of 40 stops, 23 feet wide, 30 feet high—value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunciation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

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References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber stre

November 14—6m

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

BOARDING SCHOOL, SHREWSBURY, N. J.

Rev. H. Finch, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., S. H. Remsen, Esq. and at 139 Broadway.

WILLIAM ASHKETTLE.

September 5—yly

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

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may 16—y

Just Published, for January.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A.M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum.

July 11—yly

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October, The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.

College Point, N. Y.

CHURCH SCHOOL, for English and Introductory Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.

Re-opens on the first Monday in September.

August 29.

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Please address "Sexton," or apply at No. 18 Jane street, in the basement.

January 9—2t

CHURCH ALMANAC, just published by the Protestant Episcopal Tract Society, containing, in addition to the usual information, an interesting statement of Facts and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cents single, $4 a hundred, $30 a thousand.

Dec. 5.

PEW in St. Paul's Church, for sale or to let—No. 108—ground floor. Apply to James A. Bruce, 412 Broadway.

January 9—2t

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Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

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The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

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April 18—tf.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

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